The Churchman.

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JOHN HECKER, PROPRIETOR. NEW-YORK, NOVEMBER 11, 1854. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church..........................at 9 A. M. and 3 P. M.
St. Luke's Church.................. 8½ " 5 "
Church of the Nativity.................. 9 A. M.
Church of the Annunciation.............. 9 "
[Sunday services, 10½ A. M. and 3½ P. M.
Church of the Holy Communion...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Church of the Transfiguration......½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles............ 9 "
Church of the Holy Innocents............ 9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn.............. 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights....... 9 A. M.
St. Mary's Church, Brooklyn......... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR NOVEMBER.

NOVEMBER.

5. Twenty-first Sunday after Trinity.
12. Twenty-second Sunday after Trinity.
19. Twenty-third Sunday after Trinity.
26. Twenty-fourth Sunday after Trinity: Sunday next before Advent. [The Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.]
30. St. Andrew the Apostle.

Thanksgiving Days appointed by the Civil Authority.
[The proper Service for the Day is printed immediately before the Family Prayer.]
November 23. Maryland, Wisconsin, New Jersey.
do 30. Maine, New Hampshire, Massachusetts, Kentucky, Pennsylvania.

DECEMBER.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or The Birthday of Christ, commonly called Christmas Day. [Proper Psalms instead of the Psalms for the day of the month.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. The Sunday after Christmas Day.

THE CHURCH AT HOME.

Western New York.—The Bishop has continued his tour of Confirmations at St. Peter's, Redwood; at St. James's, Theresa; at Trinity, Watertown; at Christ Church, Sackett's Harbour; at Emanuel, Adams; at Zion, Pierpont Manor; at St. James' Pulaski; at Trinity, Camden,—all since our last notice. The following is a summary of the whole Confirmations recently held by the Bishop:—St. Paul's, Brownville, 2; All Saints', Dexter, 2; St, John's, Cape Vincent, 8; St. Peter's, Redwood, 1; St. James', Theresa, 1; Trinity, Watertown, 55; Christ Church, Sackett's Harbour, 7, St. James', Pulaski, 2; Trinity, Camden, 10; Total, 88.

New Jersey.—The Rev. Stephen Douglass, has been received, on letters dimissory from the Diocese of Western New York, and is officiating in Jersey City with a view to the formation of a Free Church. The Rev. John A. Jerome has been received on letters dimissory from the Diocese of Massachusetts, and is the Rector elect of Zion Church, Madison.

Burlington College.—The Academic year began with the festival of All Saints, November. The Bishop of the Diocese, who is President *ex-officio*, discharged the duties of the Rectorship, on the present vacancy of that office. Mr. Hobart Chetwood, who has been for two years, Vice Rector. He contineus in that position.

Vermont.—It appears that the clear annual income to the Church in Vermont from the lands of the Society for the Propagation of the Gospel in Foreign Parts is $3,923 21. The Bishop, in his late addresses to the late Convention of his diocese, proposed the establishment of a Theological Seminary at his residence, near Burlington, to be located on a productive farm of about 100 acres, where the students can earn a large portion of their own subsistence while pursuing their studies. Burlington has already subscribed nearly $8,000 towards it, of which $5,000 is the donation of one gentleman. The proposal was very favourably received by the Convention, and a committee appointed to obtain a charter of incorporation.

Connecticut.—During the past month, the Bishop held two ordinations—viz., at Water St. John's, Waterbury, when he admitted William Gabriel Spencer, B.A., Trinity College, to the Holy Order of Deacons; and at St. James', New London, when he admitted the Reverends A. B. Goodrich, B.A., and J. N. Marvin, M.A., of this diocese, and the Rev. G. W. Chevers, M.D., of Rhode Island, to the Holy Order of Priests. He has also held three confirmations—one at Christ Church, Bethany, when six persons were confirmed; nine at St. James' Winstead, when two persons; and one at St. Sohn's. New Hartford, when five persons were confirmed.

Rhode Island.—We learn from the *Providence Journal*, that the Rev. Dr. Clarke has accepted the Bishopric of Rhode Island, and that he will be consecrated the latter part of this month. It is also stated that he will accept the rectorship of Grace Church, Providence, about the 1st of March. The acceptance, it is added, will give great satisfaction to those over whom he is called to preside.

Iowa.—The *Western Episcopalian*, alluding to the recent consecration of a Bishop of this diocese, says —"Since Bishop H. W. Lee, is consecrated, and there is no longer any contingency from the possible influence of parties in the Church, and the differing judgment of candid men, we would congratulate the churchmen of Iowa upon the consummation of their efforts to provide themselves with a Bishop of their own choice." After remarking upon the circumstance of Dr. Lee having been classed among Low churchmen, our Western contemporary says,—"But, we believe he never claims to be any thing but a good, conservative churchman—just such as compose the great majority of his new Diocese, and the mass of Episcopalians throughout the West. There are a few ultra churchmen, in almost all our parishes, who from their activity in Church matters make themselves very prominent in ruling the Church; and there are others of a contrary extreme, who do nothing and content themselves with ridiculing the pretensions of the former; but the great body of our Laity, in the West, is composed of moderate men, men of common sense, who love the gospel, and if they only have a leader, a person to point out the right path, no matter what the Clergy may do, or say, will always be found on the right side. The adaptation of Bishop Lee to his new Diocese," it is added, "we consider, as a friend of ours calls a similar relation of pastor and people, 'an admirable fit.' He built up a strong parish from feeble beginnings and filled the pulpit to admiration, and managed with remarkable tact and judgment the affairs of one of the largest parishes in the Church, and we anticipate for Iowa, with him for her Bishop, a career that shall be both honoured of God and glorious among men."

Wisconsin and Minnesota.—We continue to receive the most gratifying accounts of Bishop Kemper's progress in Wisconsin. His labours are unceasing; his energy and zeal untiring; he is constantly exploring new fields, recommending new stations, and meditating plans and measures of interest in the prosecution of his Missionary work. As a practical effect of it all, the parishes in his diocese are multiplying and growing stronger, and new openings call continually for interest and aid.

The accounts from Minnesota are also most encouraging. The Bishop had gone on a visitation, intending to extend his journey to the new region of Superior and Endaran, where there is said to be an uncommonly favourable opening for the Church, and a strong desire expressed that she should be the pioneer at that remote point in the North-West. The Rev. Mr. Breck writes that they will soon have ten clergymen in Minnesota. Bishop Kemper recently laid the corner-stone of another church, making the fifth in this young Territory; and two more are expected soon to be laid. Nashotah has three divinity students from Minnesota, and several others are in different degrees of preparation; one of whom is an Ottawa Indian, who came to the Mission family from a distance of 1000 miles to prepare for the ministry. On the 17th ult., at the Gull Lake Mission, Bishop Kemper confirmed six persons, five of whom were full-blood Indians. The prospects of the Mission are considered by the Bishop to be promising.

Texas.—From all we hear, the Church in this distant region is growing apace; its scattered band of missionaries seem to have been blessed in a remarkable degree. The Bishop contemplates, we understand, a a new station, where our Church services were performed for the first time in August last, at which he confirmed *twenty* persons; and of another, in which the usual order of things was reversed—since of *eight* candidates, *six* were males, and they persons of standing and influence in society. In both cases *all* the persons confirmed came at once to the Holy Communion.

Oregon and Washington.—We rejoice to learn that the Missionary Bishop has been well received, and that he is most hopeful as to his success. The Bishop has already, we learn, traversed almost the length and breadth of his extended jurisdiction, and everywhere finds a wide, encouraging field. He appeals in affecting terms for more labourers, at least six being immediately needed to occupy the several inviting points already open.

California.—The Missionary Bishop thus writes:

"You have no idea how perfectly overwhelmed I feel with the responsibilities of my situation. It is not the mere self-denial, or hard labour, though of this there is much more than you are aware; but it is the feeling of all there is to do with so little help. An empire growing up around, the whole current of feeling against the Gospel, and intensely worldly, and scarcely any help in the contest."

This help, so much needed, ought to be forthcoming. The want of clergy to assist him in his labours is the most urgent of all. There is, moreover, a new subject of anxious interest arising. Large numbers of Chinese are gathering on its shores, numbering already, it is said, 50,000, and rapidly increasing. Their case, we understand, has already engaged the earnest attention of the Domestic Committee; and after conference with the Foreign Committee, the latter consented, we find, to transfer to their service the Rev. E. W. Syle, late Missionary to China, whom they have appointed to this new and important field, subject to the approval of the Missionary Bishop of California. This is certainly a good beginning.

THE CHURCH ABROAD.

Canada.—*The Toronto* papers continue their notices of the Synod of the Church in that city. The concluding proceedings were mainly occupied by a discussion of the constitution of the Synod, which had been submitted for its adoption. The several clauses were read *seriatim* by the Rev. Mr. Geddes, and some of them discussed at length, and a few verbal alterations were made. The following clanse underwent considerable discussion:—

No act of the Synod shall be valid, without the concurrence of the Bishop, and of the majority both of the Clergy and of the Laity present and voting at the meeting, excepting in the election of a Bishop, when the nomination shall proceed from two thirds of the Clergy, and shall be confirmed or negatived by a majority of the laity, consisting of two-thirds, reckoned by parishes.

The following amendment was proposed by the Hon. W. De Blaquiere, as more likely to carry out the views of the Bishop:—

"No act or resolution of the Synod shall be valid without the concurrence of the Bishop, and of the majority both of the Clergy and of the Laity present and voting at the meeting; but should such resolution be objected to by either of the three states, a vote shall be taken thereon by separate chambers, and if a difference still subsists, then the resolution under consideration shall stand over for further consideration to the ensuing meeting of Synod."

The resolution as originally presented was after some discussion adopted as above, and formed No. 14 of the canstitution, to the following effect:—

Whenever a a meeting of the Clergy and Lay representatives shall be held for the election of a Bishop, then a majority of two-thirds of the Clergy and two thirds of the Lay representatives, voting by parishes, shall be required to make such election valid."

This motion caused considerable disenssion, but as Mr. Baker pressed his motion in preference to the original section, it was agreed to leave it over. The Synod then adjourned.

Nova Scotia.—On the 19th Sunday after Trinity, the Bishop of this Diocese held an ordination, when the Rev. Mr. Jarvis of Guysborough, was admitted to Priest's Orders, and Mr. Clare, a gentleman lately arrived from England, was ordained Deacon. The latter is to proceed to Digby Neck, in the mission of the Rev. Mr. Gray. Prayers were read by the Rector, the Rev. Mr. Maynard. "His Lordship," says the *Halifax Church Times*, delivered to a numerous congregation a most earnest and impressive address, calculated to fill the minds of the candidates with a deep sense of the awful responsibility of their sacred office, and to warn the asembled people of the corresponding obligations imposed upon them. When the Ordination Service was over, the Holy Communion was, as usual on such occasions, administered.

England.—The benevolent institution, called "The Friend of the Clergy," appears to be making good progress. The Bishop of Durham, the Bishop of Exeter, the Bishop of Ossory and Ferns, and the Vice Chancellor of Oxford, have lately consented to become Vice-Presidents of it.

The *omnium-gatherum* of Protestant sects, called the "Evangelical Alliance," had had its annual conference in Exeter Hall, London, Sir Culling Eardley was the chief speaker as usual. Only two or three clergymen of the English Church appear to have been present, of whom the Rev. Wm. Brock, Rector of Bishop's Waltham, was the most conspicuous, and on this, his first appearance, was much applauded. He said:—"This was the first time he had ever attended a meeting of the Evangelical Alliance, and he had rarely on any occasion been more pleased and satisfied with what he had seen and heard. The object of the Alliance was noble, Christian, and godlike, and one which could not, therefore, fail to obtain the blessing of Almighty God. He rejoiced in the conviction that the principles of the Alliance were beginning to be more generally understood and appreciated. For himself, he might say, that he had viewed them for some years at a distance, and respected its object; but now that he had come near and attended this meeting, he felt a greater attachment to the Alliance, and should be anxious henceforth to extend a knowledge of it in the circle in which he moved, and seek to induce his ministerial friends of the Church of England to join it." (Cheers.)—After some further remarks of this kind, he concluded by saying that the time had come for speaking out even against those in authority, when they stand opposed to the truth. (This is the Mr. Brock who lately had so discourteous a correspondence with the Bishop of Oxford.)—A discussion took place with reference to the University of Oxford on the following resolution:—

"'That this Conference have heard with much satisfaction of the intention which is entertained by a number of Christian gentlemen to avail themselves of the recent act of Parliament reforming the University of Oxford, to found a hall in that University, in which a sound education may be imparted, free from ecclesiastical peculiarities, and based on the one generous and broad view of Protestant Christianity, which is held in common by Evangelical Christians, and with great respect for the brethren engaged in the undertaking cordially commend it to the blessing of God.'"

The plan is understood to be Sir Culling Eardley's, (a Dissenter.) The maturing of it, says the *Guardian*, "is to be left, we learn, to a more select body, and we are informed that 'it will be a moral struggle between the principles of Oxonianism and Evangelicity, and whoever proceeds to invest Oxford must calculate that many will fall on both sides before so strong a citadel can be taken.' That is to say, these people are prepared to endanger (as they believe) the souls of their own sons in the attempt to break down ("Oxonianism")—the principle of teaching a definite religious creed—and substitute its opposite, ('Evangelicity."')

There has been another unhappy ritual disturbance at St. Paul's, Knightsbridge. Mr. Fitzroy and some others, who have insisted upon the accustomed mode of saying the responses in monotone being continued, as most devotional, were proceeding, as usual, during the Sunday morning service, to do their part in that respect, when, although on their knees, in the act of prayer, the dissenting Churchwarden, Mr. Westerton, went up, and violently laying hold of Mr. Fitzroy by the arm, declared he should leave the church, and that he would put him out. Mr. Fitzroy replied that if he did so, it would be at the peril of ulterior proceedings. Mr. Westerton then seized him by the collar, and attempted to carry his threat into execution, but as Mr. Fitzroy resisted, and several of the congregation having told Mr. Westerton that he was transgressing, he relinquished his hold of him, but not until one of his friends had been dragged out of his place. The case has been taken before the civil magistrate, but was not yet decided. The probability is, that it will have to be adjudicated upon in the Ecclesiastical Court.

There appears to be a very strong feeling of indignation at the *parochial* jury which the Archbishop of Canterbury has commissioned to decide as to the case of Archdeacon Denison. An able article in the *English Churchman* shows that the Archdeacon has not gone beyond what Bishop Jeremy Taylor taught, in his doctrine of the real presence—viz., that "the Son of God does (by the act of Consecration) become food to the souls of His servants," and that it is His body and blood, even to the wicked and unbelieving communicant, of whom the Bishop says, "And yet if thou dost communicate *unworthily*, thou *eatest* and *drinkest Christ* to thy danger, death, and destruction." Archdeacon Denison has, in substance, said no more than this, and yet he is likely to be condemned and expelled for it.—Dr. Pusey has written the following letter to the Church journals on the subject, accompanied by a Prayer, by the author of the "Christian Year," the Rev. John Keble:

To the Editor: My Dear Sir,—The two charges brought against Archdeacon Denison are so framed as not *in themselves* to touch the doctrine of the Real Presence. They are directed to a question beyond it. The words that "the act of consecration causes the bread and wine, though remaining in their natural substances, to have the Body and Blood of Christ really though spiritually *joined to them*, so that to receive the one is to receive the other," *in themselves* point to a doctrine of consubstantiation. But this has, in fact, I believe, never been held, except perchance one writer in the middle ages has used language which might approach to it. Consubstantiation is a term of reproach invented by the Zuinglians and Calvinists, and cast out against the Lutherans, who never owned it, nor held any doctrine involving it.

The language of the Church of England is not that "the Body and Blood of Christ are *joined to* the Bread and Wine," but that they are "*received under the form of Bread and Wine.*" This language could not be condemned without condemning the Homilies.

Still it is to be feared that the doctrine of the Real Presence is the real object of attack with the party which is attacking Archdeacon Denison. They seem to wish to exterminate out of the Church of England the school which believes as good Bishop Andrewes, and Cosin, and Wilson believed. Even if it should be the object of the Judge to confine himself as much as he can to the very letter of the indictment, it would be difficult for him to avoid pronouncing judicially what may, one way or the other, bear on people's belief, upon a subject nearer to them than their lives.

The result is in God's hands. The accompanying prayer, framed, at the wish of many, by the Author of the "Christian Year," will, I doubt not, be a comfort, in this time of anxiety, to many more. God in His mercy may hear us, and save us from what we have some reason to fear—a decision the converse of the Gorham case. *That* [as far as law was concerned] gave licence to Ministers of the Church of England not to hold an article of the Christian faith. There is peril that *this* may forbid men [under the penalty of the law] to teach the doctrine of the Real Presence, which the Church ever taught.

Those who believe it will, of course, continue to teach it as long as they teach at all: but what miserable confusion and heart-burnings when we most need peace and love to heal our past wounds!

Yours faithfully, E. B. Pusey.

A PRAYER.

(Which may be used Daily, and especially at the celebration of the Holy Eucharist, during the present anxieties.)

Versicle.—O Lord Jesus Christ, the same yesterday, to-day, and forever.

Response.—Preserve us from being carried about with diverse and strange doctrines.

Almighty, everliving Father, Who has promised unto Thy faithful people life by Thine Incarnate Son, even as He liveth by Thee: Grant unto us all, and especially to our Bishops and Pastors, and to those whom Thy Providence hath in anywise entrusted with the treasure of Thy holy Doctrine among us, Thy Good Spirit, always so to believe and understand, to feel and firmly to hold, to speak and think, concerning the Mystery of the Communion of Thy Son's Body and Blood, as shall be well pleasing to Thee, and profitable to our souls: through the same our Lord Jesus Christ, Who liveth and reigneth with Thee, in the Unity of the same Spirit, One God, world without end.—Amen.

THE WORLD ABROAD.

Great Britain.—The Queen and the Court remain at Windsor Castle. Her Majesty has, by Royal Commission, further prorogued Parliament to the 16th of November.

The court martial on Sir Edward Belcher, for having abandoned his ships in the Polar Seas, has terminated. In the case of Captain McClure and the other officers who acted under Sir E. Belcher, the verdict was that they are honourably acquitted. In each instance the sword was returned with a complimentary remark. In the verdict on Belcher, the word "honourably" was omitted, and his sword returned to him in silence.

Quite a regiment of women have been organized as nurses, and are to be immediately sent to the hospitals at Scutari. Miss Nightingale, who is to conduct the nurses to attend the sick and wounded soldiers in the East, had left England She goes with the sanction and assistance of the War Minister, and the Duke of Newcastle. Her staff of women includes a number of recruits from Miss Sellon's establishment, and others from a society of Sisters of Charity attached to a Roman Catholic Society in London.

At the instance of the British Government, Lord Stratford de Redcliffe has succeeded in procuring a firman to suppress the trade in Circassian and Georgian slaves.

An intended visit of the Emperor and Empress of France to England was confidently spoken of. A correspondent of the *Morning Chronicle* says—"I understand from what would appear to be excellent authority, that the visit will take place in the course of the month of November, but I have not heard that the precise day is fixed. It is expected that Queen Victoria and Prince Albert will return the visit about the middle of May next, when her Majesty will not only be able to see the French Exhibition, which will then be open, but see Paris in all its glory, with the immense improvements, now going on, in a state of completion."

It was said to have been decided, at a council held at Windsor, that Parliament will not meet for the dispatch of business until after Christmas. It is supposed it will assemble about the middle of January.

A better state of things was beginning to prevail in the Mercantile circles, the alarm lately occasioned by the suspensions in Liverpool having subsided, if it has not entirely ceased. The Banking interest fortunately are confident of the general stability of commercial credit in London.

The grain markets continued to advance; and it was daily becoming more evident that the supplies brought forward by the growers were not sufficient to provide for the consumptive demand. Matters have certainly taken a turn which few were led to expect. The harvest has given a highly satisfactory result, and yet in the face of this, wheat has risen 15s. to 20s. per quarter since the first week in September.

France.—A chapter has been inaugurated in the Cathedral at Amiens, at the cost of the Emperor. It is dedicated to St. Theodosia. The Emperor and Empress took part in the inauguration. Their Majesties having taken their seats under a dais in front of the choir, a *Te Deum* was sung for the victory of the Alma. Their Majesties returned to Paris in the evening. It is said that the Emperor intends to confer upon Marshal St-Arnaud's widow the title of Duchess of Alma. When the news of his death reached Havre, all the English vessels in the port hoisted their colours half-mast high. The Emperor intends, according to the rumour in Court circles, to confer the Grand Cordon of the Legion of Honour on Lord Raglan. Marshal St. Arnaud, it is believed, would have received some high mark of distinction from the Queen of England if he had lived.

Spain.—A general election has been going on, consequent upon the new state of things in the government of the country. All the new Ministers were stated to be sure of their elections. Espartero had been returned for Saragossa and some other places. The property of Queen Christina has been placed under sequestration. M. Pascual Oliveira is appointed Director of the Colonies. The *Madrid Gazette* of the 7th contains several decrees relative to colonial administration. The National Guard is dissolved, on the ground of its having taken part in the late disturbances. The Count of Montemolin has addressed a manifesto to the Spanish nation. He commences it with historical allusions, all of them made for the purpose of upholding legitimacy and Divine right. He declares modern liberalism to be Utopian in its nature, and laments the course Spain is now following. He has no wish, he says, to renew the civil war, but evidently issues the manifesto in the hope of getting profit of some sort out of the present disturbed state of things in Spain.

The War.—The last official accounts of the operations in the Crimea are given in the despatch of the French Commander-in-Chief, General Canrobert, to the French Minister of War. It is dated the 4th of October. No fresh military operations had been effected since the taking possession of Balaklava. The allied armies were established in an excellent military position. In the assault upon Sebastopol the French were to have the left of the attack, from the sea to the southern fort; and the English to take the right from the southern fort to the ruins of Inkerman. The Turkish division was to be placed in reserve according to circumstances. These arrangements (says Gen. Canrobert) are of a nature to remove all doubt as to the result of the siege. Another account says, that Prince Menchikoff left 20,000 men in Sebastopol, and entrusted the command of the army there to General Chomutog. The Northern forts of Sebastopol and not Bakshiserai formed the base of the Russian operations. The siege batteries at Sebastopol were finished; the bombardment was to commence on the 9th, and the engineers hoped to have possession of the place by the 18th.—With respect to the proceedings in the Principalities, the Russians are said to have crossed the Danube into the Dobrudscha with a force of 30,000 men. Omar Pacha's army was concentrated at Ibraila. The private despatch of Count Buol to Prince Esterhazy defines the position and purposes of Austria, relative to the Allies, the Turks, and the Russians, with a definiteness that admits of no misunderstanding. The Turks and the Allies are not to be interrupted or interfered with by the Austrians in their operations in the Principalities; but if the Russians cross the Pruth they will encounter the active hostility of the Austrian army of occupation.—In Asia the Russians have occupied the town of Bayazid.—There is no news of much interest from the Baltic. A large portion of the French fleet had returned to France; and the British were expected to follow, except such ships as were necessary to maintain the blockade, unless arrangements should be made with Denmark for their wintering at Keil.

THE WORLD AT HOME.

Suicide of a Literary Lady.—The daily papers have been giving rather curious accounts of the suicide of a (so-called) literary lady, in this city. Her name was Ann Jane McLane—she was 24 years of age—and she is supposed to have been disappointed in love. She was found by a gentleman, sitting on the steps of a dwelling-house at the corner of Eldridge and Broome streets, in a stupified condition, produced by taking laudanum, and died while being conveyed to the City Hospital. According to the *Express*, she was employed at a certain description of writing by the *Sunday Despatch*. The *Express* accuses her of profanity and blasphemy, and considers her case extraordinary. "The profanity and blasphemy," it observes, "consist in her admonition to Mrs. Fuller, her friend, 'to bring up her children in the fear and love of God,'—of that God, into whose fearful presence she was rushing, unbidden—with her own cord of life cut by her own hands! She 'trusts' too in that 'God,' whose commandment her last act of life is violating, and she ends that career in a prayer to that 'Lord Jesus Christ,' whom she thus dares to meet. All this is but another form of that blasphemy that so often shocks society, when uttered by the outcast of the streets. It is a species of appeal, never to be encouraged or tolerated, and it only adds new horrors to the bed of such a frightful death. Miss McLaine, it seems by the Coroner's Inquest, when with Mrs. Fuller, making her a visit, was asked 'what was the matter, she looked so dull;' she replied with a smile, 'she would tell her all when she was gone,—she was going a great way.' Deceased had written a novel at one time, and dramatized it, but it was never played."

Crime in New York.—The following (says the *Providence Journal*) are the consecutive headings of the articles in a little more than a column of the *New York Express*:—Terrible Explosion at Earle's Hotel; Another Infernal Machine; Diabolical Outrage; Murder in West Broadway; Coroner's Inquest; Verdict of the Jury; Supposed Murder of a Sailor; Stabbed his Wife; Desperate Attempt at Murder and Highway Robbery at Williamsburg; A Man Stabbed and Another Shot in Brooklyn; Another Murderous Assault in Brooklyn." All this has been the work of little more than twenty-four hours; and the list of crimes has been almost daily added to.—Within the last few days, as many more cases have occurred—cases of stabbing, desperate fighting, and one of desperatemurder, asgiven below.—Within the last day or two another horrible murderous case has occurred in this city. A woman, out of revenge against the inmates of the house where she boarded (in Church street), put a package of arsenic into the kettle of coffee preparing for breakfast. Five or six persons partook of it, all of whom were seriously affected, and two have died.—We may add to this more recent instance of the prevalent recklessness of life, the murder of two children by their mother on Sunday, at Philadelphia, and the slaying of a man in Florida, by the Hon. Jas. Abercrombie, Representative in Congress for that State.

Murder of a Policeman.—One of the City Police, named David Gurley, was assassinated on Saturday morning, before daylight, by John B. Holmes, who was at that time the "soft shell" candidate for the office of Alderman. The policeman had arrested one of Holmes' partizans for disorderly conduct, when Holmes attempted to rescue him, but being resisted by the officer, although pressed upon by a furious mob, Holmes drew a knife and stabbed him in the side. The murdered man was taken to the City Hospital, where he died on Sunday. The desperado, determined to shed as much human blood as he could, made two unsuccessful plunges at another of the police, named Sheehan, but the latter parried off the blows with his club, and soon felled his assailant to the ground. Holmes was then conveyed to the station-house and locked up. This shows the character of the faction which seeks to ride rough-shod over us in the elections to public offices—even those of the magistracy, and the judicial bench.

The Courts.—Monday was the first day of the November Term. The General Term of the Supreme Court was opened, but no decisions were rendered. In the Circuit some inquests were taken, but no jury trials were had. The Court of Oyer and Terminer was opened, but was adjourned till Friday. In the Superior Court nothing of general interest transpired.

Protection of Human Life.—At a meeting of merchants on this subject, last Saturday, his Excellency Horatio Seymour, Governor of the State, in the chair, the following resolutions were unanimously adopted:—

Resolved, That a Committee be appointed to prepare a communication to his Excellency the President of the United States, in reference to the better protection of human life in vessels navigating the ocean, and request that he will communicate the substance thereof to the Congress of the United States, at their next meeting in December, that they may at an early day take such action in the premises as in their wisdom they shall deem meet.

Fatal Railroad Accident.—A sad accident befel a passenger train on the Rock Island Railroad a few days since. While going at its usual speed of 20 miles an hour, the forward axle of the locomotive truck broke, the wheel flew off, and the engine was thrown from the track, causing great damage to the cars, the boiling water and steam thrown out scalding many of the passengers. Six or eight persons have lost their lives by it, and several more are severely injured.

The Ultra-Protestant Outrage at Ellsworth.—The failure of the Grand Jury to find a bill of indictment against the scoundrels who tarred and feathered the Rev. Mr. Bapst, at Ellsworth, if the evidence was sufficient, is little less disgraceful than the outrage itself. Surely no comment can be necessary upon such a refusal to vindicate the law. If the religious controversy that now rages is to be conducted on the plan of tarring and feathering the ministers on the two sides, and the courts are to look on and see it done, it is time that law abiding men took the matter in hand.—*Rhode Island County Journal.*

The Collins Steamers.—It is stated that Mr. Collins has ordered five additional metallic life-boats to be placed on each of the steamships of the New York and Liverpool line. These, in addition to those now on board, will afford ample room for 400 persons, and provision for two or three days in ordinary weather.

It is stated that Dr. Townsend has made a donation of four lots, valued at $10,000, as a site for a new building for the "Christian Home" for female servants. What kind of an institution it is to be, in a religious point of view, is not said.

EXCEPTRA.

Visit to Abbe Migne's Printing Establishment at Paris.—His noble establishment is a striking example of what may be effected by the energy, ability, and perseverance of one man. We were delighted to find the Abbe in good health and spirits. The Abbe commenced his operations about thirteen years ago, with little means of any kind, and now he has 330 workmen on these premises, where he can print a large octavo volume, in double columns, and very close type, in a couple of days, on an average price of six shillings. He has now arrived at the 150th volume of his *Patrologia*, or series of the writings of the Fathers of the Church; and his other publications have advanced with almost equal rapidity. One of his publications, "On Miracles and Prophecies," has lately been noticed with some animadversions by the Archbishop of Paris; and some other differences have arisen between him and his ecclesiastical superiors, in consequence of which he was inhibited for some time from saying mass. It is said that, on a certain occasion, the Archbishop being very desirous of having a MS. printed with dispatch, sent one of his officials with it to M. Migne's Grande Imprimerie, to see what could be done for it. M. Migne took the MS., looked at it, invited the bearer to dine with him. The invitation was accepted; the time passed very agreeably in M. Migne's company; and, when they had finished their coffee, one of the men employed in the printing-house entered the room with the sheets of the MS. all set up in type, to the astonishment of the archiepiscopal officer, who carried them in haste to his chief, who was so much delighted and surprised by the rapidity with which his wishes had been executed, that he revoked the interdict, and restored the Abbe to his professional functions.—*Notes on Paris particularly on the state of Religion.*

American Artists Abroad.—A correspondent of the Home Journal writes the following from Florence

Power is just finishing a beautiful statute of "Il Penseroso." His "America," already in marble, is one of the finest statues of modern days. Spite of much envy and malice to the contrary. I have found this great artist to be, in private life, all that a genial and high-minded man should be. Hart, the Kentucky sculptor, is about completing a remarkable machine, which might be called "the sculptor's assistant." Rogers has just left for America on a short visit. Ives and Mozier have been spending the summer here * * * * Buchanan Read is still embarassed between pen and pencil, getting all the commissions he could execute in the way of pictures, but faithful, notwithstanding to the Muses. I have just finished reading the manuscript of a new poem of his.

For The Churchman.

"Remember now thy Creator in the Days of thy Youth."

Remember thy Creator now,
In life's most joyous years,
Ere Time with furrows mark thy brow,
And bring thee toil and tears!
The "evil days" will many be—
Seek HIM who saith, Remember me!

How lightsome all things, now, to thee,—
And, "after rain, no clouds return;"
The heavens by day and night to see,
May bid thy spirit's eye discern
HIS glory, goodness, majesty,
Who saith, In youth remember me!

Ere long the "golden bowl" will break,
The cistern wheel go round no more;
No sounds of music soft will wake
The deep delight thou knew'st before;
Nor wilt thou at the "fountain's" brink,
Worn pilgrim, stoop again to drink!

Those clear, bright windows, whence thy mind
Looks out so well, must darkened be;
And thought will somehow fail to find
The themes familiar now to thee;
The voice of careless, piping bird
Will thrill thee like some dreaded word!

Whatever pleases taste will fail,
And memories blest will come no more;
All changed and strange! with trembling wail
Thou'lt cry, Where are the days of yore?
In sorest need my portion be,—
God! in mine age, remember me!

Oft when chill Autumn shakes the leaf,
Brown, dry, and withered from the tree,
We backward gaze, and sigh how brief
Spring buds and Summer glories be!
O, Life! with priceless buds and flowers,
How short a spring and summer ours!

Before the evil days draw nigh,
With which no pleasure stays,
O listen to the warning high,
And hallow youth's bright ways!
So, when dim eye and heavy ear,
And failing foot tell Death is near,—
Full of strong hope thy heart may be,
For God will then remember thee!

Boston, Twentieth Sunday after Trinity. W. W. M.

COMMUNICATIONS.

For The Churchman.

THE GOOD CHURCHMAN.

(CONTINUED.)

The good Churchman regards the Prayer-Book as not only prescribing forms and methods of worship and of pastoral ministrations, but also presenting the soundest and best views of those evangelical principles and requirements on which are to be founded the true faith, piety, charity, and morality of the Gospel; and which, therefore, furnish the best rule and measure for forming the character of the good Christian, and carrying the benign influences of that character into all the circumstances and relations of life. It is therefore the subject of his frequent study and meditation. Its use devotionally, if an honest and consistent one, must be founded on the principles, and animated by the spirit, which characterize it, and be a part of the uniform faithful adoption of those principles and that spirit in the character and life. All which will be much aided by proper attention to the scripture readings which so much abound in its services, to the direct teaching of its Creeds, Catechism, and Articles of Religion, and to the wholesome counsels and monitions embodied in its exhortations.

Thus prepared to judge fairly of what the Church requires and expects of her members, the good Churchman sees that no religion answers to it but that which is thoroughly evangelical in its principles, its views, and its practical influence on the heart and life. "Christ crucified" lies at its foundation, as furnishing the sinner's only hope of pardon, and the only possibility of man's being justified with God, and made partaker of the blessings of His grace and salvation.

The Gospel and the Church teach him, however, that pardon, justification, grace, and salvation, were not purchased by Christ to be indiscriminately bestowed, or so bestowed as to interfere with the great fact—illustrated alike by what God, in His natural providence, has done, and is constantly doing, for and with man, and what He has proclaimed in His holy word as inseparable from the dispensation of His grace, mercy, and truth, in Jesus Christ,—that man is a moral agent, having laid upon him an awful responsibility in all that concerns his spiritual and eternal welfare.

Responsibility by no means necessarily implies merit, or inherent efficiency. That is a partial view of the Gospel, implying feeble sensibility to its wonderful and blessed fitness as a system of reconciliation between God and man—God, the only and the infinite Source and Fountain of all good, and of all power to do good, Himself the Perfection of goodness, and of purity and holiness that can know no compromise with what is impure and unholy; and man, fallen from all that is good, and utterly deprived of ability to regain it; and yet dealt with by his Maker as still possessing the moral agency essential to his nature: that, I say, is a very partial view of the Gospel, which sees not the entire compatibility of man's being required *to believe and do for himself* in order to his enjoying the blessings of grace and salvation procured by the Gospel, with his inability for this in himself, and its own utter want of merit.

The good Churchman, guided by the Church to sound evangelical principles and views, is not thus beguiled. He knows that it was only through the mediation of God the Son, our nature was raised from the utter degradation and depravity incurred by its first possessors at the fall, and again placed in probation for heaven; with ability—not remaining after the fall, but restored through the Mediator, by the Holy Ghost—to enter on that probation, and prosecute it by yielding to the Divine requisition of faith, piety, and morality. He knows that it can be prosecuted only by those *co-operating* influences of the Holy Ghost, whereby the initial ability, imparted by His *preventing* influences, may be improved to that clearing and strengthening of faith, and that growth in pious and virtuous obedience, whereby the spiritual life is to be nourished and cherished, and carried onward in preparation for heavenly bliss and glory. This preparation, however, he knows is, besides not being practicable by his own strength, invested with no merit. It is no part of the Divine plan that men should be raised here to an entire removal from human frailty, imperfection, sinfulness, and unworthiness: the holiest of men have most felt this. From first to last, the vicarious merits of Christ are man's only hope of acceptance with God, and of His grace and salvation. He must cling to these merits in the exercise of a true and living faith, or his case is hopeless. Nevertheless, God has been pleased so to order the dispensation of His Gospel, that none can expect the grace, justification, and salvation procured by Christ, but those who comply with Gospel faith, piety, morality, and charity. Though utterly unworthy these, yet they are required to the full extent of the ability conferred and opportunities afforded, as means and conditions of God's mercy through Christ. *This* so far remedies their inherent defects, as to accept and bless them. The furthering and cooperating influences of the Holy Ghost, necessary to man's being faithful, he is to seek in the ways God has appointed.

Instructed by the Church in such evangelical principles, as well as in the mode whereby they are to be carried out in faithful Christian character and action, the good Churchman is prepared—with charitable feelings towards those who are unfortunately in error on these points, and making great allowance for the very natural influence over them of false guides—to eschew the departures from the Gospel, which attribute merit and inherent efficacy to religious performances, or moral virtues, or which magnify a so-called faith into a value which supersedes religious and moral obedience, and represents those who do not walk in all the commandments and ordinances of the Lord, as still having true faith in Him, being His true followers and servants, and having reason for assurance of justification and salvation by Him. Such he regards as holding the doctrine of anti-Christ. His love of the Saviour, and devotion to His Gospel, will not allow him to have fellowship with their principles.

Thus taught to discriminate the true Gospel from *other gospels*, the good Churchman sees that, although the only procuring and meritorious cause of grace, justification, and salvation, is in "the merit of our Lord and Saviour Jesus Christ, and not our own works or deservings;" yet this merit will not extend grace, justification, and salvation to those who have not the faith and obedience of the Gospel. Hence that faith and obedience present themselves to him as essential to his having a personal interest in the Gospel's scheme of mercy. What that faith and obedience is, the Church instructs him in the pervading principles and spirit of the devotions to which she calls him, and in the teachings of her creeds, her catechism, the exhortations attached to her services and offices, and her Articles of Religion. Let these be well weighed in the light of the general scope of the teaching of the whole Prayer-Book, and especially in that light of the Bible to which it constantly appeals, and the Christian has his best guide to the faith, piety and morality of the Gospel.

Sensible of this, the good Churchman makes his Prayer-Book his constant companion. He loves to attend on the public performance of its service as often as he can. Conscious that to be a man of prayer, and to love to hear as well as read the Word of God, are among the highest and best qualifications of the true Christian, he seeks the services of the Liturgy, not only on the Lord's Day, but also at other times as often as, not *worldly* but *Christian*, considerations of duty in the state of life to which it has pleased God to call him, will allow. He makes that blessed volume a subject of constant study and meditation, assured that if he can regulate his heart and life by its principles, thoroughly imbibe its spirit, and conform, as an individual, and in all his domestic, social, and civil relations, to its precepts of piety, morality, and charity, he will best adorn the doctrine of God his Saviour in all things. He prays much over it and of it, that he may duly profit by having such a treasure.

His views of piety, morality, and charity, embrace the great gospel principle of merit alone in Christ, but much of work in heart, mind, and soul, as well as outward action, required of man; as essential means and conditions of being benefitted by the merits of Christ. Conscious that he does not attribute merit to these means and conditions, he will not let an uncharitable charge to the contrary interfere with his attributing to them the value and importance assigned them by the Gospel among things necessary to human salvation. Without christian morality, charity, and piety, he knows that he cannot have that faith to which are made the promises of justification and salvation through Christ. He may have faith—*a* faith—a faith which may even take strong hold on his feelings, give comfort, give hope, give assurance, (the world has its counterfeits of religious affection very cunningly devised, and very apt to be successful over man's weak and perverted nature, its prejudices, sensibilities, and passions) and yet be a very different thing from true evangelical faith. This is a faith so strong and sincere that it leads to willing and diligent walking in all the commandments and ordinances of the Lord. It is itself a good work—an act of moral obedience to divine teaching. But it has no more merit than any other work. It cannot justify us any more than any other work. Yet it, as a living principle, that is, with its fruits, is required of us in order to our being justified, or "accounted righteous before God, for the merit of our Lord and Saviour Jesus Christ."

This doctrine is from above; revealed thence in the Gospel; and thence infused into the teaching of the Catholic Church. It extracts from the mysterious depths of the divine counsels what God in His infinite wisdom and goodness, sees to be most behoveful for man to know as a fallen and redeemed being, as utterly incapable in himself, and yet required to be and do, of his own will and moral agency, according to a law given unto him; as possessing no merit either in himself or his doings, and yet held to a strict accountability, for performing conditions and using means, and as having his spiritual and eternal welfare made dependent on himself.

This teaching of the Bible and the Church thoroughly recognizes the great Bible principle, that besides those things that are revealed, and are therefore intended for us, there are secret things belonging to the Lord our God, into which we have no right to pry. Among these things—as every wise, and true, and honest philosopher sees is also the case in things pertaining to natural and intellectual science—are mysterious questions touching modes, and mutual relations, and causes of known effects, and compatibilities of some with other known truths; into which God has not given us faculties for full and efficient inquiry and investigation.—Touching both natural and revealed truths, there is a point at which assent, on reasonable evidence of fact, must be the bound of human inquiry. Pushed beyond, it becomes presumptuous and profane, inflates and weakens and disorders the mind, draws the heart astray, and introduces, with their demoralizing influences, all sorts of the foolishness attached to "opposition of science falsely so called." With this foolishness, Papists and Protestants have done much against Christ and His Gospel, under the guise of being peculiarly Catholic, or peculiarly Evangelical, or peculiarly reasonable. The truly Catholic, Evangelical, and reasonable man eschews all this. He deems it the highest honor of his intellect, and the best evidence of a real love of truth, and desire to be governed by it, that he seeks to know, in religion, only what God has seen fit to reveal; to adopt and act upon it under the guidance of the Church; and to be humbly sensible that in every department of knowledge there are questions and difficulties which it is not given him to solve, and at which, therefore, his inquiries cease, and humble acquiescence rests unmoved by them.

B. T. O.

[To be continued.]

For The Churchman.

[The author of the following investigation has no peculiar theory, either old or new, to present and advocate, but desires simply to ascertain and exhibit the obvious teaching of the word of God, and the standards of the Protestant Episcopal Church upon an important subject. With these sincere intentions, he ventures to bespeak for the result of his inquiries the candid and prayerful attention, not only of his brethren in the Ministry, but also of the other members of the Lord's family.

Marland Rectory, Andover, Mass.]

THE MEANS OF GRACE.

Appointed by the Holy Scriptures, and recognized and enjoined by the Protestant Episcopal Church.

In His sovereign and inscrutable wisdom, our heavenly Father has seen fit to connect our deliverance from sin and our preparation for heaven with the use of certain instrumentalities. In the Gospel of His incarnate Son, just as in His material works, it is His pleasure to confer His favours through the means of agents of His own appointment.

Since it is God's ordinance, the whole vegetable world lives and flourishes by the nourishment it derives from the earth; while, moreover, as each plant has its appropriate nutriment, so is there for every animal food exactly suited to its support. But in all cases, the nourishment received, both by plants and animals, is indebted for all its efficacy to the divine appointment. We are not able to discover that there is, either in the peculiar nutriment of vegetables, or in the food each animal seeks for itself, any inherent or necessary virtue. God has indeed made both vegetable and animal life dependent upon certain kinds of aliment, but it is surely within the limits of His omnipotence to sustain these forms of existence without such means, or to ordain others which will be equally effectual. The material world is now controlled by laws which He has established; but no one can deny His ability to suspend the operation of these laws, or to substitute canons of a totally different character. Did it please the Almighty, He could cause trees to live and grow, when wholly detached from the earth, or He could uphold in being the branch which had been utterly severed from its parent trunk. Did He so desire, He could, by His resistless fiat, remove at once and forever, the necessity now existing for cattle to eat the grass of the field, or for man to consume either the fruits of the earth or the flesh of beasts and birds. As it is, the necessity exists, merely because God has ordained it, and the power possessed by any kind of food to give nourishment, depends altogether and absolutely upon His appointment.

This truth, if seen as it really is, will essentially aid us in forming correct ideas respecting the means God sees fit to employ in the conversion of sinners to Himself. When we open the Gospel, we find it pervaded by the same law of instrumentalities that prevails in the material world. As in the world of matter God acts, not directly, but through the agency of means, so it is when He deals with our depraved and perishing souls. He surely could, had He so preferred, have saved us by the immediate interposition of His almighty hand. The whole machinery of the Gospel dispensation might have been disregarded, and our transformation from sin to holiness been accomplished in the twinkling of an eye. But Infinite Wisdom and Love has chosen to do otherwise. He has chosen to employ in our salvation the identical law of instrumentalities that runs through His material works; and happy will it be for us, if we submissively yield our judgments and wills to His unalterable enactment, and faithfully use the several agencies He has graciously provided for our spiritual benefit and safety.

The General Thanksgiving in our daily morning and evening prayer, commences with this fervent and grateful acknowledgment,—"Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for *the means of grace*, and for the hope of glory."

By this well known language we are taught, that among the "mercies" which thus excite our "most humble and hearty thanks," which we rank and esteem "*above* our creation, preservation, and *all* the blessings of this life," and which, as benefits, we class with "the redemption of the world," and "the hope of glory," are "*the means of grace*."

WHAT ARE THESE MEANS?

To discover the answer which our standards of faith and the Word of God return to this important question, is the single object of the present article.

In the venerable Church, of which it is our high privilege to be members, every person admitted to the order of priesthood does at his ordination make this solemn promise—"By the help of the Lord, I will give my faithful diligence, always so to minister the doctrine of Christ, *as this Church hath received the same;* so that I may teach the people committed to my care and charge, with all diligence to keep and observe the same."

What, then, is the doctrine which *The Protestant Episcopal Church* hath received, and which every one of her priests pledges himself, in the most sacred manner, always faithfully and diligently to minister and teach, concerning the means of grace?

1. No man who, "by the imposition of the Bishop's hands, has taken authority to execute the office of a priest in the Church of God," can easily forget this thrilling charge, which his "reverend father" addressed him, as he was presented for the holy order—"We exhort you in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office and charge you are called: that is to say, to be a Messenger, Watchman and Steward of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, *that they may be saved through Christ forever;* and you cannot compass the doing so weighty *a work pertaining to the Salvation of man*, but with doctrine and exhortation taken out of the Holy Scriptures;" while no one can read this impressive address with the slightest degree of attention, and fail to notice that the Church here declares "the office of priesthood" to be "*a work pertaining to the Salvation of man*," and pronounces this to be the design of the office, "*To save Christ's sheep and children through Him forever.*"

In the prayer immediately preceding the laying on of hands, the Bishop there worships and praises our Heavenly Father: "For these so great benefits of Thy eternal goodness (manifested in Christ's "sending abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors,"), and for that Thou hast vouchsafed to call these Thy servants here present to the same office and ministry *appointed for the salvation of mankind*, we render unto Thee most hearty thanks."

From the language of our second ordination service, it is most evident that the doctrine which the Protestant Episcopal Church hath received, and which every priest of hers solemnly obligates himself to minister and teach, concerning the means of grace, is, that *the Christian priesthood is one of these means.*

That the "sacred ministry of the Church" is one of the means of grace, is a truth inculcated in numerous other places of our Book of Common Prayer.

Thus, in the prayer to be used in the weeks preceding the stated times of ordination, "Almighty God, to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, *and set forward the salvation of all men*, through Jesus Christ our Lord."

Also in the Collect for the Third Sunday in Advent: "O Lord Jesus Christ, grant that the ministers and stewards of thy mysteries may so prepare and make ready thy way, *by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight.*"

Our twenty-sixth article of religion plainly recognizes and asserts the fact of ministerial instrumentality in our salvation, even though this agency be exercised by unholy hands. "In the ministration of the word and sacraments the unworthiness of the ministers *hinders not the effect. The effect of Christ's ordinance is not taken away* by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly do receive the sacraments ministered unto them by evil men."

Indeed, the truth that the office of the ministry is one of the means of grace our Lord has ordained, pervades every part of our ritual.

In the Catechism this is the language the Church puts into the mouth of every baptized child: "I heartily thank our heavenly father, that in baptism I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." But who was the earthly agent by whom the Catechumen was in baptism placed in "this state of salvation," save the minister that baptized him?

When persons of riper years are to be baptized, it is the minister who takes due care "for their examination, whether they be sufficiently instructed in the principles of the Christian religion." The minister likewise instructs and examines in the Catechism; preaches the word of God; banishes and drives away from the Church all erroneous and strange doctrine; uses both public and private monitions and exhortations; determines who in his judgment are "*fit* to be presented to the bishop to be confirmed;" consecrates the bread and wine in the holy communion—"consecrated elements," which, "to such as rightly, worthily, and with faith receive the same is a partaking of the body and blood of Christ;" examines the faith, repentance, and charity of the sick; and at the point of their departure, commends the soul of the dying into the hands of our faithful Creator and most merciful Saviour.

Thus clearly demonstrable is it from the Book of Common Prayer, that in the judgment of the Church, the ministry, which in this way attends us at every portion of our life, and which performs so much for our spiritual benefit, is, as every instituted minister prays he may be, "*instrumental* in promoting the salvation of the people" who enjoy such offices. In other words: The Christian ministry is one of the means of grace, with which the divine Head of the Church has, in His mercy, favoured this fallen and lost world.

Are there according to the decision of the Church any other means?

2. When a Deacon is ordered Priest, this significant ceremony is performed. Into his hand the Bishop delivers a Bible, saying at the same instant, "Take thou authority to preach *the word of God.*"

In conferring the priestly commission, he had just said, "Be thou a faithful dispenser of the word of God;" while in the prayer which the Bishop immediately offers, he thus entreats our most merciful Father: "Grant, that we may have grace to hear and receive what this thy servant shall deliver out of thy most holy word, or agreeably to the same, *as the means of our salvation.*"

The word of God, of which every priest is thus rendered an ordained dispenser and authorised preacher, is therefore, in the estimation of the Church, still another means of grace.

It is in this character, that our standard and formularies everywhere exhibit the inspired Scriptures.

We have already heard this declaration of the ordaining Bishop, "You cannot compass the doing of so weighty a work, pertaining to the salvation of man, *but with doctrine and exhortation taken of the holy Scriptures;*" while at his ordination, this is the first of the seven-fold promises every Priest, and also every Bishop at his consecration, utters in the name of the Lord: "By God's grace I am persuaded, that the holy Scriptures contain all doctrine required as *necessary to salvation* through faith in Jesus Christ; and am determined out of the said Scriptures to instruct the people committed to my charge, and to teach nothing as necessary to eternal salvation, but that which I shall be persuaded, may be concluded and proved by the Scripture."

Our VI Article of Religion, entitled, "Of the sufficiency of the Holy Scriptures for Salvation," speaks to the same effect. "Holy Scripture containeth all things *necesssary to salvation*: so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

In cases of Adult Baptism, the witnesses are directed by the minister "to call upon the baptised person to use all diligence to be rightly instructed in God's holy word, *that so he may grow in grace*, and in the knowledge of our Lord Jesus Christ."

The instrumentality of the word of God in our salvation is distinctly taught in these petitions, with which our spiritual mother has furnished us:—

"Blessed Lord, grant that we may in such wise, hear all holy Scriptures, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ; cast thy bright beams of light upon thy Church, that it being instructed by the doctrine of thy blessed Apostle, the Evangelist St. John, may so walk in the light of thy truth, that it may at length attain to everlasting life; make all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlarting glory; may it please thee that by the wholesome medicines delivered by St. Luke, an Evangelist and Physician of the soul, all the diseases of our souls may be healed; grant us so to be joined together in unity of spirit by the doctrine of the Apostles and Prophets, that we may be made a holy temple, acceptable unto thee; enlighten our minds more and more with the light of the everlasting gospel; may the comfortable gospel of Christ be truly preached, truly received, and truly followed, in all places, to the breaking down of the kingdom of sin, satan, and death, till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ, our Saviour."

From these several expressions it is, then as obvious as the sunlight that, (to adopt the phrase of the first Homily,) "The Scripture of God is *an instrument of salvation*, sure steadfast, and everlasting."

In the classification of the Church, are there any other means of grace, besides the ministerial office, and word of God?

3. When the Bishop lays his hands upon the head of the Deacon receiving the order of Priesthood, and says, "Be thou a faithful dispenser of the word of God," he also says, "Be thou a fathful dispenser of *His holy sacraments*:" and when the Bishop delivers the Bible into the hand of the ordained Priest, and says, "Take thou authority to preach the word of God," he likewise says, "Take thou authority to *administer the holy sacraments.*"

Both our Catechism and our XXV. Article declare that Christ hath ordained only two sacraments in His Church, Baptism and the Supper of the Lord. Does the Church regard these sacraments as means of grace? This question the Catechism answers affirmatively; defining a sacrament to be "an outward and visible sign of an inward and spiritual grace, *as a means whereby we receive the same.*" The like affirmative answer is given by our XXV. Article, in its definition of sacraments. "They be certain sure witnesses, and *effectual (efficacious)* signs of grace* and God's good-will towards us *by which he doth work invisibly in us*, and not only quicken, but also strengthen and confirm our faith in him. In such as worthily receive the sacraments, they have a wholesome (salutary)† effect or operation."

Similar language does our Prayer Book employ, where it speaks of the sacraments separately.

Thus the Catechism affirms, that in baptism "we are made children of grace;" and the Baptismal office, that in this initiatory sacrament we are not only "incorporated into Christ's holy Church, but also regenerated with the Holy Spirit, and received as God's own children by adoption."

Of the Lord's Supper, the Catechism declares, that in this sacrament the "inward part or thing signified is the body and blood of Christ, which are spiritually taken and received by the faithful, and that the benefits whereof we are thereby partakers, are the strengthening and refreshing of our souls, by the body and blood of Christ, as our bodies are by the Bread and Wine."

In the Communion Service, we are assured, that "our Heavenly Father hath given His Son our Saviour Jesus Christ, *not only* to die for us, *but also* to be our spiritual food and sustenance in the holy sacrament of His body and blood;" that "we are fed with the spiritual food of the most precious body and blood of His Son our Saviour Jesus Christ; that "we are partakers of His most blessed body and blood;" that "our sinful bodies are made clean by His body, and our souls washed through His most precious blood;" and that "the body and blood of our Lord Jesus Christ, given and taken at the holy table, preserve our bodies and souls unto everlasting life."

Most unquestionably, therefore, does the Church judge the two sacraments of Baptism and the Lord's Supper to be means of grace; for, as the homilies teach, "in sacraments God embraceth us, and offereth himself to be embraced of us: (1) in Baptism we are washed from the filthiness of sin; (2) and in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent; but the faithful see, hear, and know the favourable mercies of God sealed, the satisfaction by Christ towards us confirmed, and the remission of sin established. Here they may feel wrought the tranquillity of conscience, the increase of faith, the strengthening of hope, the large spreading abroad of brotherly kindness, with many other sundry graces of God." (3) With regard to the rite of Confirmation, "the Order" the prayer-book has appointed for its administration plainly supposes that divine grace accompanies the laying on of the Bishop's hands, provided the recipients of the rite possess believing and devout hearts; for after this manner does he pray in behalf of each one that is kneeling in prayer before him: "Defend, O Lord, this thy child *with thy Heavenly Grace;*" while one of the homilies (of common prayer and sacraments) "judges Confirmation to be such an ordinance as may make for the instruction, *comfort, and edification of Christ's Church.*" (4) One other means of grace appointed by the Church must also be mentioned. In the office of Institution, when "the priest who acts as the Institutor receives the Incumbent within the rails of the altar and presents him the Bible, the Book of Common prayer," with certain books of canons, he says: "Receive these books, and let them be the rule of thy conduct in dispensing the Divine Word, *and in leading the devotions of the people.*"

When, in the General Convention of 1789, the Bishops, the Clergy, and the Laity of our Church set forth and ratified the Book of Common Prayer, they declared it to be the Liturgy of this Church; and required it to be received and used as such by all the members of the same.

Is the use of this established Liturgy, apart from the reading and preaching of the word of God, and the administration of the sacraments, a means of grace?

The use of the Common Prayer is mainly the Public worship of Almighty God; one constituent part of which is "to ask those things which are requisite and necessary *for the soul;*" the burden of our common prayers being, "Give us thy heavenly grace." But, as He promises to grant the requests of even two or three gathered together in His name, this promise He most surely keeps and performs: and consequently, the Liturgy, when devoutly used, is most truly a means of grace. Memorable is the remark of the Homily on Common Prayer: "By the histories of the Bible it appeareth, that public prayer is of great force to obtain mercy and deliverance at our heavenly Father's hand."

The important question, then, What are the means of grace? the Protestant Episcopal Church answers by placing most conspicuously among these means, the Christian Ministry, the Word of God, the Two Sacraments, Baptism and the Lord's Supper, the rite of Confirmation, and Common Prayer.

[To be continued.]

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* Efficacia. See Latin Articles. † Salutarem.

(1) Hom. on Common Prayer and Sacraments (2) Hom for Good Friday. (3) Do. concerning the Sacraments. Part 1.

For The Churchman.

Theological Grammar School.

NO. II.

In the proposal for a distinct preparatory institution to take the place between the College and the Theological Seminary, it was suggested, that it should embrace three subsidiary departments or branches of study to which the student should give his attention for this intermediate course. We will name them for distinction. 1. The Greek classical department. 2. The Patrishcal department. 3. The Hebrew department.

1. The Greek classical course, as its name implies, is, in fact, only an extension of the College course, with this difference, that now the books read are studied for the matter as well as the language; and the recitation is to be not merely a translation of the portion read, but so thoroughly understood that, if necessary, the student could furnish an abstract. The design is to make them text-books for facts, in harmony with all antiquity. They are often witnesses to what the Bible records of the ancient world only standing aloof, and at a distance giving views of the same events under the disadvantage of time and place. It is often the business of the chronologist to reconcile them with our records; but this, as in most of such cases, only proves in the end a confirmation of the truth. But whilst the student, by this course, is thus travelling over ancient lands and times, with that venerable old historical geographer, Strabo, himself a traveller and witness of most that he describes, or with that geographical and philosophical historian, Diodorus Seculus, a practical observer; or reviews facts and events with Polybius, Pamamas, or philosophises with Plato or Plutarch, he is insensibly gathering the *usus loquendi* from his own observation and philosophical experience. And this is one great object to be gained by the course. The authors are the practical prose writers of Greece. As such, they compare best in phraseology with that of the New Testament idiom. Practical writers from the great liberty of immersion may mislead in judging of phrases, and therefore are not included in the course. As works of genius and taste, they exhibit noble strength both of the beautiful and sublime, and often teach a deep morality; but exegetical parallels can be drawn only between works of the same general class. Still the great value of a familiarity also with the Greek poets may be seen from any page of Grotius on the New Testament, where we scarcely know which to admire most—the familiarity of the man with his cited Greeks, or the happy adaptation of their lines to the deep things of the spirit of God.

It may be remarked, perhaps, as some objection to this course of reading, that, besides its extent and labour, it seems to add much to the difficulties of ministerial preparation, and encumber the student with an obstruction as formidable as any he has to encounter. To this we reply, that the benefit derived from a year, or course like this, will amply repay by its future interest. Who would not live a year with antiquity, if he could, only to understand the better St. Paul, St. Peter, or St. John? Now this, among the Greeks, is the nearest approximation that we can make to such a year. Let this year, then, be added to strengthen life, if it can be. Nor do we mean by this that it is only for that year. It is all, perhaps, that, under the circumstances, can be allowed to the preparatory department; but its influence is to extend not only into the theological course, but beyond that, when the minister must act and think for himself. He will only be following in the track of such men as Predeaux, Shuckford, and the authors of the Universal History, especially when he will read more with the judgment of sober criticism what time and other duty may now forbid.

But there is another objection, perhaps, to which we should be disposed to yield more than any other, were we not so fully satisfied of advantages in the course proposed, and even of a possibility of reconciling one with the other. It may be said, why not let the student be assiduously engaged in reading his New Testament, and scarcely anything but that, and what book can better make him familiar with its style than itself? Very true, and one of the best and simplest rules for the cultivation of exegetical taste is the habitual reading of the Scriptures in the original. We would say to the student—Read, read, read these books as they were written. Read them not only for the duties of a critical expounder,—read them for devotion. You cannot serve the edification of your own mind better than drinking at the fountain, and realizing truth as it flows immediately to you from thence—*pusins et dulcius ex ipso fonte biliunteir aquæ.* And thus we say of these for the wisdom of God, what a poet could ask for the genius of man—*Nocturna versate marin, versate churna.*

But whilst this should be a golden rule to the Christian student, let us not forget, that in the New Testament we are reading books that are monuments of letters as well as of the faith; and as we read the former to teach us the latter, so it cannot be done throughout without some coincidence with the literature of the age. Such coincidence is all-important to the Biblical interpreter, and wherever it may be found, or from whatever source it may come, it is only among the evidences of the faith. A pure Bible Christian, if such an one is to be found on earth, whose heart and mind respond with perfect harmony to the Scriptures, might, indeed, need no extraneous aids to his own faith, and in some respects such aids might rather annoy than promote it. But there is an art to use the world for its own good—the good of thousands; and he that has that art, or seeks it for such an end, will be among those "who turn many to righteousness," and "shall shine as stars for ever and ever."

But it is asked, perhaps, cannot this object also be attained by the substitution of a course of reading from the fathers of the Church, who both wrote and read the Greek, and used no other tongue? As far as language is concerned, it would seem the reading of the fathers were the most congenial with the reading of the Scriptures, as they teach the same faith and vindicate the same truth. But there is a fallacy in conclusions of this kind; and as this is one of the proposed departments, they will be read but more for other objects, than those contemplated in the classical course.

The point to be gained by this course of the classics, are on the one hand knowledge, or verification or elucidation of facts and events as the sources of profane history, and on the other, such an intuitive perception of Greek usage or the *usus loquendi*, that the student reading may in reality serve as his rule. He gains a living survey of the language and the Greek mind as it yet stands embodied in its native and natural literature, ere it became the unnatural language of sophists, poetasters, and rhetoricians, or inhaled the enfeebling atmosphere of a Bysantine court.

The Christian fathers lived on the decline of the language; and under the subduing influence of a religion of repentance, it need not seem strange if their works seem to partake of its languor. A mild Theology that was to preach and exemplify humility, was not likely to rise in tone to the studied elevation or to the unconscious liberty of former days. Besides its own abasement of self, it was restrained and checked by stress of the times, when an *ecclesiæ pressæ* was happy enough in *being only despised*. But we do not read the fathers for the same objects that we read the classics. They are in many respects opposite witnesses to the same things; but it is from the classics alone that we can determine the relative idiom of the New Testament, as to the strict conformity of the Greek, and hence also in most cases the true sense. And this is an aptitude not so much to be gained from our Lexicons, valuable and necessary as these are, as by a living inspection of authors, whose facts and reflections are presented in their natural variety—from the mere incidental narrative or anecdote, to the abstraction of the moral essay,—nor do we mean by this to intimate that such a course suffices for the exegesis of our New Testament Greek. We all know that the language these, though intelligible Greek even to a fastidious Athenian, who might affect to ignore some of its phraseology, and some of which he necessarily would, yet upon the whole, if not the style of Herodotus, Thucydides, or Xenophon, yet the weight or magnitude of its matter injures more than the suavity of the first, than the terseness of the second, or the simplicity of the third. The style and language is, as a whole, *sui generis* not to be explained by a mere course of reading in one class of authors, or by a reference to one kind of authority. It is thus *ex se parte* reference that often causes the one-sided tendency so often perceptible in the criticism of our day. The style of the New Testament is at times necessarily unique, because it must use terms and phrases in a new sense, and thus often partakes of that sententious brevity which lays open a rich vein of exhaustless golden truth. The New Testament may be pronounced a regeneration of language, as well as of mind and spirit. True to the letter it was said—"Never man spake like this man." New ideas create a new language, and this was decidedly the case when with the coming of CHRIST JESUS, a new world was laid open to the soul, requiring therefore new terms to express its mysterious treasures. And this indeed is the great purport of all exegesis to explore those treasures, and thus to initiate the future interpreter into "the mystery of godliness." Like the novitiate of old before those paraded mysteries, those rites of initiation so called, he has his own initiation to pass through ere he can survey well the sacred temple of the LORD.

2. The second course of preparatory reading that the present essay contemplates, embtaces the fathers of the first four centuries, including Jerome, Augustine, and Chrysostom, as much as can be. The Greek fathers are not read for their language, although they wrote in that of the New Testament, yet a place must be allotted to them expressly, if for no other reason, for the prominent place they have always held as the early writers of the Church. C.

(Conclusion next week.)

For The Churchman.

To the EDITOR of the EPISCOPAL RECORDER.

(CONTINUED.)

IT is not thus that sacred things should be treated. The hearts of all serious-minded men must lament to find the religious press stooping, in its eagerness for party triumphs, to an adoption of the irreverence, the flippancy, and the vindictive spirit, which are censurable even in the productions of men who avowedly fear not GOD, and put from them all sense of future responsibility. At any rate, the laws of honour and of courtesy ought not to be overridden, even for the crushing of an enemy, much less in an unprovoked attack on a friend. There was a time, if I mistake not, when the advocates of contrariant views in the Church could press their opinions with honest warmth, unembittered with the suspicion that foul play would blot and corrupt the record of their comparatively harmless debates. Strong feeling they doubtless possessed, and hearty devotion to their differing convictions. But this was usually tempered by justice, and restrained by civility, even if not always sweetened and hallowed by a remembrance of Him who was "meek and lowly of heart." Near to profanity would be the thought that in the old Evangelical School, for instance, the venerable GRISWOLD, the open-hearted MILNOR, the gentle BEDELL, and others of like temper, would so far lose the consciousness of their standing, either as Christians or gentlemen, as to violate the sacredness of an opponent's character, and send abroad reproaches founded only on a caricature of his writings. When *such* men were in the field, an opponent could not but feel the respect due to manly virtue and purity of purpose, even under the sharpest thrusts provoked by the combat. For, in those contests, or in the assertion, by pulpit or press, of antagonistic principles, I would gladly believe that TRUTH was the prime object, and legitimate *argument* the process by which that truth was to be developed and determined. Forcible language embodying forcible truths was, indeed, often used by those old-fashioned evangelists, the use of whose mantle would be a blessing to some now living; and yet, amid the din of hard words, and vigourous plying of all the weapons they could grasp, I know not that they sought for victory at the price of a good conscience; or judged it lawful, openly or secretly, to calumniate the adverse party; or allowed themselves to misrepresent, falsify, or adulterate another's statement; or, by the employment of inuendo, and the application of disreputable epithets, ever gave cause for the suspicion that brotherly love had forsaken their bosoms. I trust that I am not mistaken in this estimate of the virtues of a race of men now almost past and gone,—men who loved the Church and her holy ways, notwithstanding the divergence of their opinions on sundry points, from the line which others, not less worthy, conceived to be more just, primitive and Scriptural. To suppose, as a possible, thing, that a pamphlet like that before me, so loose in reasoning, and wild in its adjustment of facts, could have emanated from the mathematical mind and judicious pen of a GRISWOLD, would not be believed by the most credulous of the Church's sons. To suppose that so bitter a pasquinade could have met the approbation of the mild and saintly WHITE, would be a demand which the common-sense of the Church would repel with indignation. For where is the man of general candour,—aside from all questions of party,—who would admit that the amiable spirits of those departed worthies could ever have been roused to the utterance of such words as those which form the following paragraph?—"The catechism of the 'Church Book Society' extends, as the first pages of this tract shows, precisely such a mechanism as will lull the young at least into the belief that through it they can be transferred to a world of bliss very much in the same way as the merchant of eastern fiction, while dealing in his shop, while buying and selling, marrying and giving in marriage, was to be transferred on a magical carpet to another and distant land." Most truly, but with marvellous simplicity, do you add:—"The Gospel system does not do this," (p. 48,) and most confidingly do I assert,—appealing also to the honest judgment even of your own readers—that the catechism in question teaches no such abhorrent doctrine, nor even suggests it. That catechism, moreover, as the *Recorder* should have known, is confined to one special subject viz., "The Christian Ministry." It is merely a *portion* of an extensive Series, or Course of Instruction; and if it runs not into, details on repentance, faith spiritual influence, and all the elements which are essential to Christian holiness, this was to be expected, inasmuch as these are either specially discussed in other parts of the Course, or are interwoven with the whole texture of its practical teaching. Of this your readers are not properly apprised. The impression conveyed is that this particular, Catechism is designed to set forth only the nature of the "Christian Ministry," and professes to do nothing more. As well, then might you attack the "Preface to the Ordinal," and charge *it* with "the presentation of an extensive mechanism to young [or old] minds, through the agency of which they are to be *pullied*, as it were, to heaven." (p. 48.) The argument in this case would be as valid as in the other. And it is a sad reflection that the erroneous impression you have given,—settling down into the calm and deathly stillness following a verdict of guilty—becomes the ground of your final and thoroughly arousing appeal to the unsuspecting reader. In solemn and stately phrase, with words indicative of that holy anger which befits the champion of a holy cause, the strain moves on, with an air of reality which may well assure the reader that some terribly menacing foe has been surprised in ambush, then half slain, and finally left on the field,—full of power, notwithstanding, to do all manner of mischief to the Church. Such romance, Rev. Sir, might deserve forgiveness, had you not left it for another pen to disabuse the minds of your readers, by showing that all the alarm you have raised is founded on little more than the appearance of a plain Catechism of thirty pages (strictly), presenting no "new" and extravagant views of Episcopacy, but simply those with which the Church has been familiar, in the writings of Bishops SEABURY, HOBART, RAVENSCROFT, ONDERDONK, WAINWRIGHT, and others, who have, more or less, entered into the controversy with Presbyterianism. It is my belief, also, that every important point stated in that Catechism may be sustained by actual assertion, or by *legitimate* inferences, drawn from the published writings of Bishops WHITE, GRISWOLD, and MC ILVAINE. I should not despair of reducing this to actual proof. For those writers, in describing the *original constitution* of the Christian Ministry, substantially agree with the class I have before named,—their differences arising, chiefly, from the amount of willingness or reluctance they severally exhibit in the matter of *pressing an admitted principle to its wide-reaching consequences.*

As to what you say of that patient striving after holiness, of "that heroic and yet anxious courage, and of that importunate wrestling with the Angel of the presence, by which the Christian pilgrim is marked;" and of "Circumspection, severe and almost agonizing self-discipline, zealous and restless energy for the making sure of one's own Salvation, and for that of others," (p. 49,) it is sufficient to remark that such words fairly and admirably express what every good Churchman ought to believe and faithfully practise. My chief sorrow at this moment is, that the whole spirit of the pamphlet before me is so utterly at variance with its own standard of Christian habits and dispositions. For really it may well be questioned whether "circumspection, severe and almost agonizing self-discipline" were in exercise, when, in concluding the very sentence from which I have just quoted, you add that such traits of holiness, "would scarcely be called into exercise when the child *is "told that all that is necessary is for him to hitch his car to the chain of an Apostolical succession*, and then be lifted into outer air (i. e., from the dark caverns in which the sons of men are condemned to toil during their mortal pilgrimage,") pp. 48, 49. If, by any word, or implication, or logical consequence, the Catechism before you had ever *glanced* at so enormous a heresy, (much less boldly *taught* it,) the scorching tear of shame should long ere this have blotted the destructive record from its pages. But if, as this letter will prove, you have arrived at such a "deduction," only by a process of reasoning which would convict of error and impiety the holiest work that ever came from mortal pen, it is not necessary for me to say whose office it is to amend the injury, and put in practice the golden rule of justice. Your readers are able to judge; and my confidence in their integrity, their good sense, their love of right, and their disposition to deal fairly, is such as to assure me that, in *their* hands, the reading of "the New York Catechism" will be the best confutation of the Philadelphia pamphlet. Neither that Catechism, nor the Sunday-school Union, is guilty of starting any new theory. The merit of *that* lies entirely with those who are now aiming to convert the rule into the exception, and the exception into the rule. And, to use your own words with a reference altogether more appropriate:—"Well would it be if those by whom is constructed this system, which on its face is incapable of even self-support, would consider the danger to which they thus expose themselves and others."—Yours, in love of truth, hope, and peace,

WILLIAM STAUNTON.

OPEN COUNCIL.

*** Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of the former, and of nature itself."—CLARENDON.

THE LEMON SLAVE CASE.

ABOUT two years ago, Jonathan Lemon, of Virginia, departed thence, taking with him eight persons whom he claimed to own as slaves, and came to the city of New York. Here these eight persons were brought before the Superior Court, claimed by Lemon, and, after certain proceedings before Elijah Paine, a justice of that court, were declared to be free persons and discharged. The judge, and certain other persons in New York who sympathized with Lemon in his apparent loss, raised the full amount of money which the eight persons were said to be worth, and paid it over to him. Lemon was satisfied. Not so was Virginia. The Legislature of that State took umbrage at the declaration of the court, that eight of her children were free! And yet that state, in the forefront of her Constitution, her Bill of Rights, declares:—

> "That ALL MEN are, BY NATURE, EQUALLY FREE AND INDEPENDENT, and have certain INHERENT RIGHTS, of which, when they enter into a state of society, they CANNOT, by ANY COMPACT, DEPRIVE OR DIVEST THEIR POSTERITY; namely, the enjoyment of LIFE and LIBERTY, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.
>
> "That all power is vested in, and consequently derived from the people; that magistrates are their TRUSTEES and SERVANTS, and at ALL times amenable TO THEM. That NO MAN be deprived of his liberty except by the law of the land, or the judgment of his peers.
>
> "That no free government, or the blessing of liberty, can be preserved to any people but by a firm adherence to JUSTICE, MODERATION, TEMPERANCE, FRUGALITY, and VIRTUE, and by *frequent recurrence to fundamental principles.*
>
> "That religion, or the duty which we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore ALL MEN are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of ALL to practice CHRISTIAN forbearance, LOVE, and CHARITY towards each other."

These and a host of other axioms of the same tenor and import, were adopted as a Bill of Rights, and sent forth to the world under the following authentication:

> "A Declaration of Rights made by the Representatives of the *good* People of Virginia, assembled in full and free Convention; which rights do pertain to them, and their Posterity, as the basis and foundation of government. UNANIMOUSLY ADOPTED, June 12th, 1776."

A more full, complete, perfect abolition of every species of human slavery, than this solemn declaration of the Representatives of the *good* people of Virginia, assembled in full and free Convention, *for that very purpose*, was never conceived by the mind, nor drawn up by the hand of man. Neither Coke, Littleton, nor Mansfield; Bacon, nor Jay; Wythe, Henry, nor Jefferson; nor all of them combined, could, if they were now living and in the full possession of every faculty of mind they ever enjoyed, draw up for Virginia a more appropriate, or a more effectual act of abolition and prohibition of slavery.

The constitution of Massachussets, in its Bill of Rights, proclaims, that "all men are born free and equal." That of Pennsylvania asserts, "That all men are born equally free and independent, and have certain inherent and indefeasible rights." Both of these constitutions proceed, as does that of Virginia, to define those rights in nearly the same terms, and in expressions of equal value. All of them provide for a recurrence to fundamental principles. If the Legislatures of Massachussets and Pennsylvania should respectively pass acts authorising the sale into slavery for life, of all their men with black hair and all their maidens with blue eyes, in order to raise money to pay off their state bonds, they would not commit a more flagrant outrage upon their constitutions and their people, than Virginia commits upon her constitution and upon a large portion of her people—"the *good* people of Virginia and *their* posterity."

It is not enough that she tramples her constitution in her coal-dust at home, and enslaves her sons and daughters; but by an unanimous resolution of her Legislature Virginia has the effrontery to send her law officers to New York, and place her name upon the records of the courts of this state, for the purpose of overriding its laws and constitution, and calling the roll of her slaves on the heights of Saratoga. She has chosen her course; she knows the road, and let her pursue it in her own way. She expects to exhaust her supposed remedy in this state at the Court of Appeals, and thence she threatens to take the case to the Supreme Court of the United States. Well. If she appeals to Cæsar, to Cæsar shall she go. By the time Virginia gets there, she may learn something about her own constitution; her own supreme law:—

> "He that oppresseth the poor, reproacheth his maker."—Prov. xiv. 31.
>
> "If thou seest the oppression of the poor, and violent perverting of Judgment and Justice in a *Province*, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they."—Eccl. 5. 8.

Virginia is not a stranger to the records of the Supreme Court of the United States. She has been there before, in the case of Cohen, and found a higher law than the act of her Legislature. If she goes there with the Lemon case, she will be very likely to find out that her own higher law, her Bill of Rights, is in accordance with the Divine law; and that both of them are far above the reach of any resolution or act of her state legislature repugnant to those laws.

Before the Revolutionary war began, Virginia sought to prevent the introduction of slaves within her borders. She passed laws against it, and the British government vetoed them. Virginia continued the quarrel, and finding she could not prevent the British from landing the Africans upon her shores, she put forth her Bill of Rights and declared them ALL free and independent. Equally so with her, Henry, Wythe, Washington, Jefferson, Blair, Madison, Mason, Randolph, Taylor, and the rest of Mankind. And this she did of her own volition, without waiting for the less impetuous action of the Continental Congress,—her Bill of Rights bearing date three weeks before the Declaration of Independence!

More. For numerous inhuman acts of tyranny; of detestable and insupportable tyranny, committed by the British monarch, the State of Virginia cursed King George the Third, not only in the secret chambers of her thoughts, but in open council, before the other colonies and their Congress; before the world. Here, again, Virginia outsped Congress, and declared herself independent of Great Britain five days before Congress made their Declaration of Independence public. And now, if never before, the barbarous acts of the British Government are all nullified, and the humane and philanthropic Bill of Rights of Virginia is in full force and virtue.

It will be in vain to set up the modern subterfuge, that the Africans are not men. Nobody, not even Virginians, will believe it. Thomas Jefferson, their favourite statesman, in his original draft of the Declaration of Independence, has put that question at rest forever.

Among other charges against the King of Great Britain, the following specifications are recorded by Mr. Jefferson, in his own handwriting, with more emphatic marks of indignant reproof than any others in that black catalogue of crimes:

> "He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of INFIDEL powers, is the warfare of the CHRISTIAN king of Great Britain. Determined to keep open a market when MEN should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce; and that this assemblage of horrors might want no fact of distinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he also obtruded them: thus paying off former crimes committed against the LIBERTIES of one people, with crimes which he urges them to commit against the lives of another."

Mr. Jefferson does not speak of the Africans as an inferior race, much less as void of humanity. On the contrary, he speaks of them as a distant people, *void of offence*, against whom the most heinous of crimes—that of kidnapping, and all its piratical incidents, had been committed by the *Christian* King of Great Britain. This King, worse than an infidel, Mr. Jefferson says, was determined to keep open a market (the Virginia slave market), where MEN should be bought and sold. And he did so. He did keep open the slave-market, with all its assemblage of horrors, until he thereby so exasperated the good people of Virginia, that they arose in all the majesty of their power, deposed and evicted the King, and proclaimed these men, sold or unsold, all free and independent.

And Virginia was a Christian State. She had the Bible, and adopted the Episcopal form of worship, and the Bill of Rights exhibits evidence that she had made no inconsiderable advances in faith, virtue, and knowledge—"Christian forbearance, love, and charity."

But alas! alas! for the short-coming of her practice. Alas! that in the face of the Christian principles with which her Bill of Rights abounds, she should still be "determined to keep open a market where men should be bought and sold;—yes, and worse than that, if possible, where women and children also should be vended as merchandise!

And is not this depth of self-degradation enough for Virginia? No! She wants New York for a companion in the sin and misery of slavery. If she can take slaves to the city of New York, and keep them there upon the pretext of sending them to Texas, she can take them to Saratoga or Syracuse, on the pretext of sending them to Missouri. If she can do either, she can keep them here as long as she pleases, invite her Legrees and other Red River customers to meet her there, open, and keep open a market, where *men* shall be bought and sold, and transfer her human chattels to any State in the Union, or take them home again.

Virginia can send her flour, tobacco, coal, and grain here—keep them here, sell them here, or send them back again. But until she can blot out our Constitution, our Bill of Rights, and repeal our laws passed in pursuance thereof, she cannot take human beings here and hold them in slavery: no, not for a moment.

The object of Virginia is as bold as it is atrociously wicked. She intends by her contemptible plea of a passage through the State with slaves, to break down, not only the Constitution of New York, but that of Pennsylvania, Massachusetts, Ohio, and every other free State in the Union. In this crusade she is certainly destined to an inglorious defeat. No Court on earth is supreme enough to sustain her position. But she will gain something by taking it. She will gain some light upon constitutional law which the discussion she has provoked will elicit. If she gets to the Supreme Court of the United States, she will probably learn, not that the Constitution of New York can be shattered, but that her own Bill of Rights is her own higher law.—That in losing her Lemon suit, she has lost her slaves, and her weakness with them. Whilst she will have gained a million of freemen, and, what otherwise she could never have obtained—peace, prosperity, domestic tranquillity, and happiness. Finally, that she has at length established justice, and secured to herself and her posterity the blessings of liberty. T.

THE MEMORIAL AGAIN.

MR. EDITOR:—The remarks of "a layman" on the Memorial and its Defence, are undoubtedly pertinent and suggestive; and not the least feature in the commendation is the calm and deliberate tone in which they are given. Oh! for the times when men will always treat questions on the Church, not only with zeal and earnestness, but with a constant eye to "the unity of the spirit in the bond of peace." Too often when treading on such ground we seem to be urging our way blindly in the dark. Few movements can be made in ecclesiastical matters involving much good or evil, without fear of misapprehension or agitation. The smothered fires of years may be stirred and blaze forth with new violence, by the best projects offered with the best intentions. We may tread on a volcano whilst we are only arriving at more extended harmony and peace. Such seem to be the liabilities of the Memorial. In commenting upon its purport, whether for extension or unity, we often think of Horace—*In cœlo per ignes suppositos, cineri doloso.*

Yet if God be for it, who shall be against it? This is the only question of importance. A question, it is true, which decides nothing, but which helps us to determine where we must look for success and efficiency. We are only pointing to common-place truth, when we say this, but it points us also to the measures which take the lead. One of these is, earnest prayer in our closets; a second is, to take diligent counsel of Scripture, and a third is, to lay aside all prejudice. The two last of these may be the hardest part of the work, but they will be made easy by the first: let us pray that God may enlighten us with his own truth—and when guided by that we shall have the light of his spirit to dissipate prejudice and error.

I should trouble you, Mr. Editor, with some of my views, as an individual, perhaps, somewhat in the direction of your correspondent, and to meet what seem to be regarded by him as difficulties and objections; but I can only touch upon them at present with the hope that the points may be further weighed for some definite result.

And here, first of all, we believe it is not contemplated to alter the existing, or to introduce a new Prayer-Book for the Church. We believe all parties are satisfied with it, and love it as the Church Manual of Devotion and Worship. But a question may be started as to the necessity or duty of its invariable use, according to the intention of the compilers and the tenor of the book itself. Why not reserve the Prayer-Book Morning and Evening Service for Sundays and holidays, and have another shorter service for every day; or leave the daily service, with the exception of the Scripture lessons, to the discretion of the minister? A service, or services, could be easily prepared acceptable to all. Why not, in other words, have another Prayer-Book for daily use that might be calculated for family worship, as well as the Church? Let the Book of Common Prayer remain as it is—the standard manual of the more solemn services—and let there be a Companion to this, with greater variety of services and prayers calculated for the Church, the family, and the closet. This Prayer-Book, or Companion to Common Prayer, as it might properly be called, could be so adapted that both in matter, length, and arrangement (whilst modelled after the Book of Common Prayer) it would be a distinct Manual of Worship. In this case, also, we should have no cause to fear a recurrence of the scenes of the Prayer-Book offered at the Savoy Conference under Charles II.; especially if there were neither a Baxter nor a Gunning present to amuse or annoy us with subtle logical distinctions. Let the Book of Common Prayer have its Companion, and we shall pray the better on Sundays, holidays, and work days. We shall find them mutual auxiliaries to each other, by keeping up a wholesome variation, without that unconscious doing what is often done, *opus operatum*, by the familiarity of constant usage and repetition. This is one of our dangers. We are prone to do that mechanically which we do often.—A variation in the services for week-days will, in a great measure, serve to obviate such an effect, and by a variation in form, prove some safeguard against formality.

In regard to that principle of unity which we expressed—viz., that of a conscious fellowship with all who love the Lord Jesus Christ in sincerity and truth—perhaps our views partake too much of a *beau ideal*, which can never be fully realized here on earth. And as we are too much matter-of-fact men in this age and in this land, it is in vain for us to look for a unity where the laws and all the doctrines of one body, will be received by another. We need, therefore, charity—charity on all sides; and until we have settled down first on this point, we need not expect union on any other. The first question, therefore, with us all is this: Are we united, or are we *one*—for this is the same thing—*one* in charity, *caritas*, ἀγάπη, Christian love? Whether Mormon, Unitarian, or Romanist, it is absolutely impossible to approach one another without this. We shall never persuade, we shall never convince one another, until we try to love as Christ loved.

True, we are divided; but that is the very starting-point of charity. No one values a charity where all is amiable, excellent, and orthodox. You must begin in this spirit with even those who are most remote from the faith; and unless you begin there, your work will fail. Light, liberty, and love must walk together in harmonious concord, if our Churches shall breathe the true spirit of the Lord, and we need not fear either too much light, or too much liberty, if we only have enough of godly love. There lies the defect. We have abundance of faith objective, and perhaps a vast amount subjective—perhaps more of the *quam credemus* than the *qua credemus*. We have also, perhaps, much hope—but neither our faith nor our hope can manifest a living existence without the life of God's holy love. Are we then, to love heretics? Yes, we are to love heretics, just as Christ loved them. If they will not hear us, let us weep for them, pray for them, bless them—not curse. We have no right to curse—that is the privilege of devils, not of Christians. We must love as Christ loved. "He died for us," says St. Paul, "whilst we were yet sinners,"—enemies, worse than heretics; and we must love all for whom He died. If we cannot attain unto this, let us give up all hope of unity.

Your correspondent, "A Layman" seems desirous, to understand what it is we mean by "that treasure" in the possesssion of the Church. No other treasure, I would say, than that of which St. PAUL speaks, (2 Cor. iv.) "We have *this treasure* in earthen vessels." The Apostle undoubtedly means nothing else than the gospel. The light of this gospel was in them, and they were thus as earthen or testaceous vessels, brittle and frail as earth and shells, used to carry a light, the bearers of "this treasure." Now if this gospel, this treasure, is in the ministry, or consists in the ministry, then it follows, of course, by CHRIST's command, that we must give it. If we cannot give the gospel without the ministry, we are bound to give wherever it is asked. And here, as our Methodist brethren are our most ecclesiastical kindred, we see not why it should not be cheerfully given if desired. We mean not to say they have not the gospel. God forbid. But if we mean to say that the gospel is vested and bound up in our ministry, then we cannot escape the conclusion, that we are bound freely to give what we have freely received.—The possession of a strict succession is unquestionably an inferior dogma. The ministry is the servant, not the master of the gospel. Hence, if we must admit the ecclesiastical body referred to has the gospel as much as ourselves, what should hinder us in helping them, if they so desire to make it a still greater blessing by giving them anything that we can give in this way,—by sharing with them, what *we* consider a valid ministry?

C. F. C.

FOR THE YOUNG.

The following "Evening Hymn for Children," (says the *Banner of the Cross*,) by Mrs. Follen, is so sweet and simple, that we cannot help sharing it with our young readers:

Thou from whom we never part,
Thou whose love is everywhere,
Thou who seest every heart,
Listen to our evening prayer.

Father, fill our souls with love,
Love unfailing, full and free;
Love no injuries can move,
Love that ever rests on Thee.

Heavenly Father! through the night
Keep us safe from every ill;
Cheerful as the morning light,
May we wake to do thy will.

SHE HATH DONE WHAT SHE COULD.—(BY *Miss Margaret A. Oncken.*)—On the the first Monday of a month, the clergyman of a secluded village sat waiting to hold a missionary meeting. It was the first to be held in this quiet corner of the world, and a superficial observer might have said: "What can this handful of people do for the Lord?" But the Christian minister judged otherwise. He bore in mind the act of love once performed by a trembling woman, and the commendation bestowed on her by the Saviour; and he hoped that among his charge, too, would be found some willing to do what they could for the Redeemer's cause. In order to place before them the wants of those who sit in darkness and the shadow of death, and to rouse them to exertion on their behalf, the clergyman had invited both parents and children to meet him. How many would respond to the invitation he did not know; but as the appointed hour approached, and the minister saw one after another enter the room with an eager and inquiring countenance, his heart rose in gratitude to God for having thus realized his desires. With all the earnestness of one who is anxious to speak to the hearts of his hearers, the clergyman endeavoured to give them some conception of the horrors of heathenism. He told them, too, how joyfully many of the heathen received the glad tidings, and how gratefully they cling to the kind missionaries who go to teach them the way of salvation. "There is a Lord rich above all," said the minister; "but how can the poor heathen call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?—and how shall they hear without a preacher? And who is to send preachers?" he added. "My friends, cannot each one of us do something to encourage and aid missionaries to go forth into the dark places of the earth with the torch of divine truth in their hands? Ask your own hearts, What can I do?"

While thus speaking, the clergyman observed among those who had last come in, a poor blacksmith, holding in his arms a little girl, whose bright, animated eye formed a striking contrast to her pale cheeks. Mr. B. had brought with him several small boxes which he put at the disposal of those who wished to lay aside money for the missionary cause. "The sous you save for this purpose," he said, "you are lending to the Lord." In the meanwhile the little girl was stroking her father's dark face, and evidently coaxing him to let her have a box. The man approached the table. "Do you want a box, my friend?" said the clergyman; "perhaps your little daughter may have something to put in." A gleam of joy shone across the child's face, as her father nodded his assent, though he said, "I fear my darling will have to bring it back empty. "A willing heart is inventive of means," replied Mr. B., as he put the box in the child's hand, "and I see your little girl means to do what she can."

A year passed away, and on the anniversary of the first missionary meeting, the owners of the collecting-boxes assembled to put them into the hands of the clergyman. Our friend, the blacksmith, was not wanting; but he came alone;—his wife had died in the year, and, only a few days ago, he had followed his little daughter to the grave. His look was sorrowful, and many a tear fell on the box he held in his hand, as he stood on the spot where, a year before, his child had caressed him, and listened so eagerly to the narrative of the heathen. He was the last to go up to the clergyman. "Here is the box, sir," he said; "my little Anna begged me to give her half a sous from my earnings, at the end of every week, when she had behaved well. She never failed to deserve her half sous; I paid her for 52 weeks. Almost the last act of her life was to put in her mite; you will therefore find the box to contain 26 sous."

Mr. B. opened the box, which apparently contained only half-sous pieces; but, on counting them, he found three half sous above the sum specified, and among them one whole sous. Such a trifle would have scarcely arrested his attention, had it not called forth the dismay of the distressed father. He counted the money again and again, and at length exclaimed: "My Anna cannot have put the money of another into the box, in the hope of serving God! Yet where do these sous come from? I did not give her them." The clergyman was much affected, and parted from the father in the hope that the circumstance would still be satisfactorily explained.

With a downcast heart and mien the blacksmith returned to his desolate home; for he was an upright man in thought and action; and he grieved lest his child had been tempted, even for a good purpose, to swerve from the path of rectitude. But who was there to justify the little girl? No one, as the father thought; but God did not permit this stain to rest on the memory of the pure-hearted little maiden. One morning a lady entered the blacksmith's workshop, to give him an order. She had visited his child the evening before her death, and had been struck with the patience and resignation of the little sufferer. She now asked many questions regarding her, and the father told all, even the fear that troubled him. "Perhaps I can relieve your mind," said the lady, who had listened with visible emotion.—"When I saw your little girl's parched lips, it occurred to me that the juice of an orange would do her good. I had been making purchases, and had only three half sous left; these I gave her, telling her to send some one for an orange. I remember seeing the missionary-box on her bed, and regretting I had no more money with me to put into it." "The Lord be praised," exclaimed the blacksmith, who had drunk in the lady's words as if his life depended on them, "and may He pardon my cruel suspicion! I see it all; my child denied her dying lips this last refreshment, that its cost might go to save the heathen. May my life and death be like hers!"

And who that loves the Saviour, but would wish to possess devotion and self-denial like little Anna's?—Can we look into that chamber of death, and see her infant hands engaged in an act that would do honor to the strongest, without feeling an impulse to go and do likewise? Doubtless, the loving Saviour has welcomed to his bosom this sweet lamb, who served him in life and in death; and shall we not all labour so as, at last, to receive a similar welcome home?—*Macedonian, Oct. 1854.*

THE Mission House at St. Pie, in the neighbourhood of Montreal, occupied as a school for young ladies, was destroyed by fire on the 30th ult.

HEBDOMADARY.

SATURDAY, Nov. 11.—*St. Martin, Bishop and Confessor.*—St. Martin, the Apostle of Gaul, was born at Sabaria, a town of Pannonia, on the borders of Hungary, in the year 316 or 317. He was educated at Pavia. His parents were pagans, but he was inclined from childhood towards the Christian faith, and at ten years old he was admitted as a catechumen of the church, much against their will. He received holy baptism when he was eighteen years old. Having entered the Priesthood, he became an object of reverence for his great devotedness, and his extraordinary holiness of life. He was chosen Bishop of Tours, by the acclamation of the Christian people, in 372. After a long course of zealous and pious exertion as a chief pastor of the flock of Christ, he died in 397; and the 11th of November, on which his festival was ordered to be kept, is supposed to be the day on which his funeral train arrived at Tours, where he was buried with great solemnity.

In the North of England St. Martin's Day, or Martinmas, as it is called, is one of the principal terms for rents and hirings. It used to be a great time for killing swine, and curing hams and bacon for the winter. Oxen also were slaughtered, and the meat prepared for being hung up to dry. The following lines from Tusser's "Farmers' Daily Diet" contain allusion to this provision:—

"And Martinmas beefe doth bear good tacke,
When country folks do dainties lacke."

On the Continent St. Martin's Day is a day of carousal, as that on which the new wines are begun to be tasted.

SUNDAY, Nov. 12.—*Twenty-second Sunday after Trinity.* The collect for this day is a prayer for God's household, the Church,—to keep it in continual godliness, that, through His protection, it may be free from all adversities and devoutly given to serve Him in all good works.

WEDNESDAY, Nov. 15.—*St. Machutus, Bishop.*—He was the son of a Welsh nobleman, baptized and educated in the Christian faith by St. Brenden, who had come over from Ireland, and there lived in a monastery near where Machutus was born. Evincing great piety he was admitted into holy orders—became a missionary to the pagans on the opposite coast, and ultimately was consecrated Bishop of the infant church of Aleth. He died as on this day, 564.

[It may save us from misconception in certain quarters to state, that these days of ancient observance in the Church Catholic are not given with any hankering after their revival as Church Festivals; but simply, as matters of ecclesiastical antiquity. At the same time we may remark, that the saints enumerated are mostly entitled to our highest respect, though very many of them may happen to be objects of canonization by a now corrupt branch of the Church to which they belonged.]

THE CHURCHMAN.

NEW YORK, NOVEMBER 11, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTES OF THE WEEK.

There is a most interesting object of the Church's anxious concern, in behalf of which an appeal is made in our columns this week—that of the NEW SAILOR'S HOME. In a community like that of New York, the wants of such an institution as this ought not to go unheeded a single day after they are made publicly known—the very knowledge of their existence should suffice to furnish an irresistible impulse to their immediate supply. For, certainly, there are few things which come home more closely to the business and bosom of men whose interests are so completely centred in maritime commerce, as are those of our wealthiest citizens, than the character and condition of the men who navigate the ships which transport their valuable cargoes and consignments across the deep—nay, at whose mercy, very often, they place their very lives, as well as their property. How different, for instance, might not have been the fate of the *Arctic*—or, at any rate, how many more lives might there not have been preserved—had her seamen been the religious-minded men which this institution seeks to make all those whom it can bring under its influence? Had the seamen of that unfortunate steamship been such men, we may depend upon it they would never have run away from the post of duty in the hour of need, as they who constituted its crew so disreputably did. To say nothing of the still more valuable, because more blessed effects, of having a godly rather than an ungodly crew on board—men who would rather call down GOD's blessing, than provoke his wrath—ten thousand experiences concur in proving, that it is the religious man who in the hour of danger is cool, calm, collected, and faithful to his duty. The moral courage of such a man is infinitely more serviceable, in the hour of danger, and the time of extremity, than the mere animal courage of the worldly, not to say the wicked man. And not only his coolness and collectedness, but his devotion to duty; because he is inspired by a holy feeling, and is actuated by the highest sense of what is right. Yes—the feeling of such a man, under whatever peril, will be that of the Royal Psalmist,—"GOD is our hope and strength, a very present help in trouble. Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea. Though the waters thereof rage and swell, and though the mountains shake at the tempest of the same." And who knows what might not have been done under such a "hope and strength" as that, in saving many of the valuable lives that were sacrificed in the *Arctic's* disaster, had they who had the charge and working of the ship but happily possessed it?

But upon still higher grounds—grounds infinitely more disinterested. and more pious—the seaman has a strong claim upon our religious sympathy. In the first place, he is a man and a brother, placed in a critical position in life, and should be treated accordingly—he has a perilled soul to save, and should be assisted therein by our Christian concern for him. In the next place, he is cut off, by the nature of his occupation, from much of the means of grace which we landsmen so largely enjoy. And, again, the moral and social circumstances of his life are often so unfavourable to any attention to religious duties, as to make him peculiarly liable to fall into a course of indifference, or ungodliness.

For all these reasons—and many more which must, upon reflection, suggest themselves—we think that the NEW SAILOR'S HOME has the strongest possible claim upon the Christian liberality of the City and Port of New York. The very fact of its being under the auspices—the direction, and discipline, and care of the Church, ought to be a powerful recommendation of it to all classes of our citizens, affording as it does so sure a guarantee that all its arrangements will be those of sober piety and religious order, and that the moral and social duties it will carefully inculcate, and bring into practical operation, will be those which are based upon the soundest and safest Christian principles, and must therefore be the most conducive to the welfare of the men themselves, and the interests of society at large.

There is a melancholy interest in the object which a company of New York ladies, earnest-minded and devoted daughters of the Church, have zealously taken in hand, as *their* Memorial of Bishop WAINWRIGHT,—melancholy, from the very circumstances of the occasion for such a tribute, and especially so from the thought of how deep and anxious a concern the Bishop himself would have felt in the erection, in so spiritually destitute a locality as that where it is proposed to be placed, of "*a Church with perpetual free seats.*" A prospectus of the pious project is before us, which we shall notice more in detail next week. In the meantime let us express our hope and trust, that "the Ladies Memorial of Bishop WAINWRIGHT" will be supported with a promptitude and liberality in accordance with the feelings of respect so universal, not only throughout the Diocese, but the whole Church; for the memory of one who died so nobly, though, alas! too early, in her sacred service.

There is nothing in the news from Europe, at the time we write, to indicate any great change in the aspect of the Eastern war; but all eyes are now turned with anxious interest to the Crimea, which has by this time, in all probability, been the scene of further, and perhaps more decisive achievements by the allies. There is one pleasing feature, amidst all the revolting carnage that is going on—the greater humanity which characterises the belligerents, or the allies, at any rate, who have paid as much attention to the wounded of the enemy, as to those of their own armies. Another interesting procedure, is that of sending a corps of female nurses to tend the wounded and the sick, and the dying. Charitable, devoted women have been selected—in a word, "Sisters of Charity." The shame is, that the Church of England had no such women of her own to send, but that recourse has of necessity been had to that of Rome, which is always provided with hosts of such "Sisters," ready for their good work in every emergency. May not *we* as well as our Protestant brethren in England, learn a lesson from this fact? In addition to these acts of humanity and charity, there are large funds raising in England for the relief of the wives and familes, widows and orphans, of the soldiers. The Queen has taken one such association under her patronage, consigning it to the administration of a Royal Commission, and heading its subscription with five thousand dollars, followed by her royal consort, with two thousand five hundred. These are gratifying evidences, let us hope, of the growing influence of Christianity in mitigating human misery.

There is an item in our English Church news this week which is very characteristic of a party of religionists we have in this country also; those, we mean, who fancy they possess, nay, almost monopolize, gospel light and life, and betray their idiosyncrasy in the operations of a pharisaical spirit. The body, as associated for practical—or, it may be, impracticable—purposes, calls itself "The Evangelical Alliance." It is an *omnium gatherum* of various sects, with a slight sprinkling of what are usually denominated Low Churchmen, but who are as thoroughly sectarian as their associates. They have the conceit to think themselves evangelical *par excellence*—indeed, the only Christians who are entitled to that distinction; and they act accordingly. Well, in the plenitude of their devices for proselytising within their exclusive sphere of religious action, they have bethought them of the fine opportunity which is offered, under the *reformed* system of University privileges at Oxford, of advancing their cause educationally; and they have determined to have a Hall or College there of their own, or the purpose, of course, of academical tuition, and training, and as a means of saving the youth of their hybrid communion from the *contamination* of the Catholic principles of the Church. There is no doubt they will succeed in establishing it; that they will succeed in its practical object, is quite another and more dubious affair. But that is their look out. We do not yet learn what name they intend to give it; but we know that Oxford, in its integrity, will call it, "The Hall of the Puritans," which will be literally its character. It is not for a moment to be apprehended, that such an institution can long stand out against the really Church atmosphere of that orthodox University.

A talented friend and contributor to our columns, Mr. GEO. A. R. CROOKE A.M., the productions of whose classic muse, during last year, elicited considerable admiration among our readers, has favored us with a beautiful and elaborate translation, into Latin verse, of DEAN MILMAN'S sweet lines on the Crucifixion, which will be found in another page. It has already, we understand, obtained warm commendation in certain private circles, where high scholarly attainments prevail; and we have no doubt their judgment will be ratified by very many who will now peruse it in print. We may mention, that MR. CROOKE is at present engaged as Professor of Languages, at the Hall of St. James the Less, near Philadelphia, of which the Rev. ANTHONY TEN BROECK, A.M., is Rector.

HOLY ORDERS.

IT certainly argues something which is not creditable to us, as a Church, that appeals should continue to be made for assistance in her missionary work, by Bishop after Bishop, in those important fields they are endeavouring to cultivate in the west and in the south of our own national territory, and continue to be made in vain. We give, in our Church intelligence this week, accounts of the pious operations of our Missionary Bishops in Wisconsin and Minnesota, Oregon and Washington, in California and in Arkansas,—they are all, apparently, working hard and doing great good; but they urge the very pressing need of help in their respective pastorates, and complain—for it virtually amounts to that—of the unwillingness that prevails among the clergy to adopt that self-denying course of ministerial life. What, then, is the but too natural inference? What, but that there is not the right motive actuating many of those who enter into the Holy Orders of the Church—that there is not, after all,

"That blessed unction from above,"

which is prayed for on the solemn occasion of their ordination. Young men are set apart for the ministry, who are content to remain but half employed or not employed at all; or, if they do happen to be engaged, it may be in editing newspapers, or something which it is not only infinitely more meet and right that laymen should perform, rather than they, but by their devotion to which they are almost making a mockery of their ordination; for it was to a specific occupation to which they were ordained—to the holy office of the Priesthood. They are solemnly set apart to that sacred office, and no other. They are asked by the Bishop, "Do you think in your heart that you are truly called, according to the will of our Lord JESUS CHRIST, and according to the canons of this Church, to the order and ministry of Priesthood?" To which, of course, they answer in the affirmative. That, then, is their special vocation; and all the questions which follow upon that leading one, and which, of course, they also answer affirmatively, are based upon the clear understanding that they are being set apart to the holy office of the ministry of God's Word and Sacraments, and nothing else—above all, nothing secular or profane. Prayer is offered, that GOD, who hath given them the will to do all those things (which they have promised), would grant also unto them strength and power to perform the same; that He may accomplish His work which He hath begun in them. But then, if they do not set about performing the same—if they set about performing something else, or if they do not set about anything at all,—what does all that solemn ordinance and the calling of Almighty GOD to witness it—what, we say, in such case, does it amount to, but a solemn vanity, or something worse? Well may it be asked:

"Why should they crave the worldling's wealth,
On whom the Saviour deigned to breathe,
To whom the keys were given,
Who lead the choir where angels meet,
With angels' food their brethren greet,
And pour the drink of Heaven?"

Again,—the Church has pre-supposed, and the candidate for Holy Orders is a consenting party to it—that this solemn setting apart is to a life of real and active Ministerial duty. "Seeing that ye cannot by any other means," is her language on the occasion, "compass the doing of so mighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same, consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, *how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.*" This, it goes on to say, is to be wrought out only by the assistance of the Holy Spirit. Having "clearly determined, by God's grace, to *give yourselves* WHOLLY *to this office*, whereunto it hath pleased God to call you; so that, as much as lieth in you, *ye will apply yourselves* WHOLLY *to this one thing, and draw all your cares and studies this way*; and that ye will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the assistance of the Holy Spirit, &c." Such is the course to be pursued. The Holy Spirit must be there—influencing, guiding, directing, actuating. His "blessed unction from above" must penetrate and animate. Hence the appropriateness of that sublime and ancient hymn of the Church in the ordination service—the *Veni Creator Spiritus*—

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire,
Thou the anointing Spirit, art,
Who dost thy seven-fold gifts impart."

Now it is the possession of this Holy Spirit, which we cannot but think, is not sufficiently seen to in the Holy Orders of the Church, or they who enter them would be differently actuated than too many unhappily appear to be, or there would not be so great a difficulty in inducing them to undertake the duties of their holy office in our missionary fields, which it is complained that there is. In our gay cities, in our pleasant villages—amid the wealth, refinement, and luxury of life—they are ever ready to the call; but where those inducements are wanting, and where there must be an exercise of self-denial, and surrender of ease and comfort and enjoyment—with little hope of much remuneration, but rather the apprehension of no slight privation—then there is a shrinking back, a reluctance, nay a positive refusal to take the field; and they who thus hesitate, falter, or refuse, are content to take up occupations in the midst of the scenes of social pleasure which they love, rather than go to remote and uninviting regions, even at the call of duty.

We humbly think that there must be something wrong in the theological training which the candidates for holy orders undergo, or such things would not be. There is, in that training, we do not for a moment doubt, all that is requisite, perhaps almost more than is requisite, for the acquisition of theological learning; but the cultivation of the heart is of infinitely more vital importance than that of the head. The Holy Spirit must, in all things, direct and rule the heart—above all, when they are things which pertain to the holy ministry of the Church of GOD. "From the first entrance of sin," observes an eminent Divine, "there were two general heads of the promises of GOD concerning salvation. The one respected the sending of His Son to take our nature, and to suffer for us therein; the other related to the giving His Spirit to make the fruits of His incarnation, obedience, and sufferings effectual to us." It is, in fact, the *sine qua non*—an ingredient absolutely necessary in the Christian life generally, and more especially in the ministerial life. While we all need it—while we all must possess it—the priest must above all have need to pray—

"O, Holy Ghost, into our minds,
Send down thy heavenly light;
Kindle our hearts with fervent zeal
To serve God day and night."

Our theological seminaries and colleges must not only not overlook this all-important consideration, but must make it the foremost one of all, if their object is ever to be fully attained. It is, we may depend upon it, the one thing needful in any such institutions—in any such training as they profess to give for the service of GOD in His Holy Church. It is the only vital principle—the only source of life and light in the soul which would devote itself to duty, in any vocation, but especially one so holy, so heavenly as that of Christ's Ministry. Men can alone by its influence be reconciled to a career of unrequited toil in His vineyard—of self-denial, of privation—yea, "to count not their lives dear to them" in the sacred cause which they have undertaken. It is an indisputable position. It comprehends all that can give vitality and energy—all that can excite zeal and devotedness in such a calling. Without it, all the rest is comparatively vain and useless for the right performance of the work to be taken in hand. The highest attainments in theological erudition, the finest talents, the most brilliant accomplishments, will not avail without it. They may "understand all mysteries and all knowledge," but if they have not that Spirit, it profiteth them nothing—or the Church either. So that the prayer must never cease—the cry must go forth continually, for the hope of the Church can only rest on its fulfilment—

"Come, Holy Ghost, our souls inspire!"

THE LAST SAD PERVERSION.

It will be seen by this week's English Church intelligence, that our Mother Church is losing from her fold—he had already left her Ministry—another of her most pious, earnest-minded sons. Another Wilberforce is not only deserting her ranks, but ranging himself under the banners of the enemy! For that Popery is the enemy of the Catholic Church, whether on the other side of the Atlantic or on this, is but too palpable a fact. One is pained and perplexed beyond endurance at the thought, that men who have subscribed a declaration of their belief, that things indispensable and unalterable in the Romish system were "blasphemous fables and dangerous deceits,"—that doctrines, deemed essential to inculcate and to practice, were "a fond thing, vainly invented, and founded upon no warranty of Scripture, but rather repugnant to the Word of God"—should yet lapse into a state of mind in which they can reconcile it to their consciences to embrace the system which involves what they have therein denounced. Still it is lamentable to think, that men of such signal devotedness to GOD as the late Archdeacon Wilberforce, as well as the late Archdeacon Manning, undoubtedly we, should have met with so much in the Church of England, in her present anomalous position as a State Establishment, to furnish a plea for their secession.—Not that we for a moment admit that there is a particle of validity in any such plea—if only upon the principle that two blacks can never make a white. But it must be confessed, that they have met with much within her pale—and more especially within the sphere of her Ministry—to discourage, to dismay, and to disgust them—nay, much to drive them away from her Priesthood, and from her communion altogether; and having once begun to experience the desolation of such a position, they are tempted to look for some other resting-place within what they consider "the bosom of the Catholic Church." Hence they gradually—nay, too often rapidly—lapse into Popery in all its grossness.

"They first endure, then pity, then embrace!"

All this is very deplorable, for all our sakes. But we utterly deny, what is but too readily, and most unfairly, taken for granted in such cases, that there is anything in the Catholic principles for which such men have contended within the pale of the Reformed Church, which of necessity must lead to such a catastrophe, or have a tendency in themselves to draw those who hold them away from the true faith. If we profess to belong to the Church Catholic, there are certain great Catholic verities which we must never repudiate, or even compromise,—verities which are inherent in "the faith once delivered to the Saints," and which cannot be impugned without more or less weakening, not to say, in some degree, denying that faith. It is owing to the compromise, if not the repudiation, of these verities, or some of them, in the Church of England, under the Erastian and Puritanical influences to which she is unhappily subjected, that men zealous and devoted, like Wilberforce and Manning, have so lamentably become perverted and lost. We have not one word to say in excuse for the fatal step they have taken; for if the Church of Rome was in error and was corrupt before, nothing that may have occurred in that of England can possibly make it otherwise. Still we are most unwilling to say anything harsh against them. GOD forbid that we should say anything uncharitable. A more pious, conscientious, self-denying son of the Church, than Archdeacon Wilberforce, has seldom, if ever, been in her Holy Orders; and his learning and ability as a theologian have been universally acknowledged. The loss of such a man is therefore, on every account, to be deeply deplored; and it may well become the Protestant Church in both hemispheres to see if there be not something in her present system, operating to repel Catholic-minded men, sincere, and earnest, and godly as we know they have been, from a communion in which they were once, most undoubtedly, shining lights, and whose withdrawal cannot but be felt as a great calamity. In our Sacraments, no less than in our Creeds, is virtually declared, "This is the Catholic faith, which except a man believe faithfully he cannot be saved."—And the prayer is offered up in our Sanctuaries continually, that God would "illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of His word"—the knowledge and understanding, that is, which centres in the Catholic faith. With what earnestness, with what fidelity, then, should it not also be prayed—"LORD, keep us steadfast in this faith,"—steadfast, that we may not fall short of, and thereby vitiate its obligations—steadfast, also, that we may not go beyond its requirements, and thereby turn traitors to the Zion which we have professed to love and serve.

THE GROWING RECKLESSNESS OF HUMAN LIFE.

It is an awful sign of the times, that there should be so dreadful a recklessness of human life among us—that almost day by day there should be recorded acts of violence, or of carelessness, which indicate either a depravity or a perverseness of human nature, which it is fearful to contemplate. We give very briefly in our news department—for our space would be unequal to any details—some notices of such occurrences; and they cannot but suggest very painful thoughts. Men are killing and maiming one another on the slightest provocation. Even a candidate for the aldermanic office- an office which ought to be filled only by the most respectable citizens—upon being resisted the other night by an officer of justice in an unlawful attempt to rescue a prisoner, simply because he was a partizan of his own—drew forth his knife, and slew him for having done his duty. The human suffering produced in this way on every side is intense; and it is an undeniable proof of human corruption.

"Man's inhumanity to man
Makes countless thousands mourn."

It is thus the indication of a canker in the vitals of society, which is to be distinctly traced to the power and prevalence of sin. "There is not a complaint or a sigh heard in the world," it has been well observed, "nor a tear that falls from our eye, but is an evidence that man is fallen as a star from heaven; for 'GOD distributeth sorrows in His anger.' This is a plain proof," it is added, "of the corruption of nature; forasmuch as those that have not yet actually sinned have their share of these sorrows; yea, and draw their first breath in the world, weeping, as if they knew this world, at first sight, to be a *Bochim*, the place of weepers. There are graves of the smallest, as well as of the largest size in the churchyard; and there are never wanting those who, like Rachael, are weeping for their children, because they are not."

In these Northern States we had hoped to have become comparatively free from so terrible a moral and social evil, seeing that we are not exposed to the same murderous influences as unhappily prevail in the Southern States, whose distinguishing institution is so baneful in its operation upon the value and security of human life, save in the most mercenary or the most bestial point of view. But in the degeneracy of the times on which we are fallen, the character of our society is fearfully deteriorating; and if the evil be not checked—if something decisive be not done, and done promptly, to improve the morals of our population—we shall soon be reduced, in that respect, to the Southern level. The recklessness of human life—the suffering from inhumanity—the blood-guiltiness of the crime committed—all this were bad enough. But its moral and social consequences are infinitely worse—its inflictions on society, its injuries to the souls of men, which are incalculable, and perhaps eternal. Very little of these consequences come under one's notice, compared with their own magnitude, and with their enormity in the sight of God. But how fearful must be the judgment, if not upon society which tolerates such crying iniquities, yet upon the men who perpetrate them, who have hereafter to be reckoned with for their unforgiven guilt—who shall be compelled to read the faithful record, not only of their personal offences, but of their pestilential effects—who shall be made to see the full extent to which the withering influences of their crimes have tainted the moral condition of their fellow men—and shall be confronted with the multitudes whose depravity they excited, whose impenitence they were instrumental in sealing, and to whose irretrievable and eternal ruin, therefore, they have virtually contributed!

Nor, as far as recklessness of human life is concerned, are they to be spared who would either excuse or palliate such a deed as that of the loss of the Arctic, with its sacrifice—we had almost said its slaughter—of so many human beings. And it was most deplorable, we cannot but think, to see otherwise reputable citizens coming forward, as did certain of the passengers of the Pacific, last week, to gloss over so dreadful a delinquency, as in many respects it was, and to denounce the natural and reasonable condemnation of it by the British press, as manifesting "a sort of fiendish desire to create prejudices adverse to American capacity for Ocean Steam Navigation." and as "disgraceful attempts to impair the character" of the Collins line of steamers! No indignation against the want of care and forethought in which the calamity originated—no regret for the terrible sacrifice of valuable lives—not one word of sympathy with those whom it has overwhelmed with misery and woe,—but only "utter amazement," and "emotions of indignation," that any body should dare to exhibit such commendable feelings, and to condemn the recklessness producing the disaster, which called them forth! We are by no means singular in our view of the conduct in question. The *Daily Times* of this city has, much to its credit, shown that the worst which the press so unscrupulously charged with "a sort of fiendish desire to create prejudices," did, was to "comment on the danger and recklessness of running a steamer at full speed through a dense fog."

But the *animus* is the same throughout. Human life is the great gift of GOD, which we are not to wantonly sport with, to sacrifice or to peril; and this is not estimated as it ought to be. The Divine injunction—"Thou shalt not kill," is not regarded as it deserves; for it implies a prohibition against the reckless, as well as the murderous hand.

Deeds of death, however they may be done, are awful offences; and in infinitely more cases, it is to be feared, than most men think of, has GOD but too much cause to say, as he did unto Cain—"The voice of thy brother's blood crieth unto me from the ground."

There is but one certain remedy for the enormous and spreading evil of which we complain. Were Christian principles more prevalent, did men act under any real sense of religious obligation, there would be no such enormities to shock and distress society. But the great bulk of our population, unhappily, care for none of this; and even they who fill the higher social positions will not give heed to it. It is not ignorance that is always, as it is thought to be, the most fruitful source of crime. *Our* people are not an ignorant but an educated people; but their education is that of a rational being, not of an accountable and immortal soul. It is looked upon as but a question of *reason*, not at all as one of *religion*. It is the *intellectual*, not the *moral* or *social*, least of all the *spiritual and immortal* principle to which any attention is paid, and hence our troubles. To educate, is to feed, to sustain, to nourish,—to do this for the mind, it is true, but along with it, and as the highest object of all, the soul as the greater part, the very essence of the man. High as man's intellect may be, it is infinitely inferior to his moral affections, which are at once the source of his life, and the arbiters of his happiness or misery; and the first duty of education ought to be, to correct their natural evils—to shape, mould, and control their lives, so as to make them tend alike to one's own benefit and that of society. Were this but done, we should have a very different state of things from that which now prevails. And through what medium could it possibly be accomplished with so much effect, as that of the CHURCH, whose whole teaching and training is designed to purify and perfect the moral affections, and direct them in their operation to our own highest advantage, along with that of those in intercourse with whom, as social beings, we are called upon by Providence to live. She teaches us, fundamentally, two great duties—our duty towards GOD, and our duty towards our neighbour; duties, the performance of which would effectually remedy all the evils complained of, involving, as they do, on the one hand, the love and reverence of GOD, His worship, our gratitude to Him, our whole trust in Him, the honouring of His Name and Word, and the obligation to serve Him truly all the days of our life; on the other hand, the love of our neighbour as ourself, our submission to authority, our respect for our superiors, the keeping our tongue from evil speaking, lying, and slandering, and our body in soberness, temperance, and chastity, hurting no body by word or deed, but doing our duty in that state of life unto which it hath pleased GOD to call us. Surely the efficacy of such a course of discipline as this would never fail; and they are the true philanthropists and patriots, therefore, who seek to enforce it.

THOUGHTS ON CURRENT EVENTS.

The colonies in both hemispheres, it appears, have taken the matter of the Church's representation in Convocation into their own hands. More than a year ago a synod was actually held in Toronto, in which the laity sat and acted. Other Canadian dioceses are manifestly looking in the same direction. The Bishop of Nova Scotia is about holding what will be virtually a synod, and recommends that it be based on the principles of the bill introduced by the Archbishop of Canterbury in the House of Lords in the session before the last. It was, however, in the southern hemisphere that the movement began. Attempts have been made in more than one of the Australian dioceses to inaugurate synodal action. But they appear to have failed for want of a knowledge of the true principles of Church government, and in consequence of an undue attachment to English ideas, which were really not applicable to the state of things actually there existing. To other causes were joined some of that democratic jealousy of power, which must be expected to manifest itself under such circumstances; and which is undoubtedly to be traced in the earlier arrangements of our own Church.

But the most important movement is that which is now going on in New Zealand, and which is the event that has given rise to the present reflections. The excellent Bishop of that interesting diocese has put forth a paper called, "General principles proposed as the basis of a constitution for the Church in New Zealand." The first principle is, that the bishops, clergy, and laity shall be three distinct orders, the consent of all of which shall be necessary to all acts binding upon the Church at large. The general idea is that of an assembly, to be called the General Convention, which is to transact all Church business. The lay members are to be elected by registered Church members, who are to be so registered on making a written declaration of such membership. It is also proposed that the General Convention shall be incorporated, and shall receive powers of legislation to bind the Church either by act of Parliament or by royal charter. Such powers are not to extend to any meddling with doctrines, ritual, or the version of the Bible.

Our latest papers contain an account of meetings of bodies called "committees," held at Christ Church and Lyttleton, under the presidency of the Bishop's Commissary, to discuss this scheme.

At Lyttleton, the Bishop's plan was adopted without other alteration than an additional clause. The original idea had been, that the General Convention should hold all Church property. The term General Convention had been adopted upon the expectation that the province of New Zealand would be divided into several dioceses. The committee very properly preferred the revival of the primitive idea, that all Church property belongs to the diocese. The addition was a clause to that effect. At Christ Church there was more of deliberation and debate. The Bishop's plan was discussed *seriatim*, and some suggestions made which we think decided improvements. One of these was a change in the declaration of Church membership, to which a clause was added, in which the declarant asserted that he is not only a member of the Church, but belongs to no other religious denomination. It is also required that he shall be a communicant.

Another is the substitution of diocesan conventions for a General Convention of all the dioceses into which New Zealand may at any time be divided. The establishment of a judicial system for the Church, which, in the Bishop's plan, was given to the General Convention, and which the change from a General Convention to Diocesan Conventions would have devolved on the latter bodies, is properly reserved to a Provisional Council; for which, however, no provision is made.

We do not so fully approve of another alteration, which commits the question, whether Church property shall be held by the dioceses or the parishes, to the decision of the Diocesan Conventions. We hold that of the three projects on this subject, the scheme of the Christ Church committee is decidedly the best. That of the Bishop would, we think, be found in practice unmanageable. The principle of centralization, which it embodies, would have led to a reaction. Our own experience of the parochial distribution does not induce the present writer to look upon that scheme with very favorable eyes. It is established in this country, and cannot be gotten rid of; but it seems to us to be founded on false principles, and to have led to unhappy results. While, therefore, we should be among the last to recommend any change here, we should, in the foundation of a new Church, very much prefer the diocesan distribution of property and contributions of all sorts. The idea of the unity of the Church, and even of the unity of the diocese, is almost lost among us. The congregation is everything in the minds of most Churchmen, because it is only the congregation which has any unity of interest. The interests of the diocese and of the Church seem to me to be in some degree antagonistic to those of the parish. In fact, the narrow principles which the parochial distribution has introduced have made them really antagonistic.

A great advantage possessed by the diocesan plan is, that the permanent funds are not tied down to one locality, but may be transferred from place to place as they are wanted. Another is the lesser dependance of the clergy upon their flocks.

At present, in the United States, it is in the power of the congregation, if not to dismiss, at least to starve out their minister; and, in fact, a rich minority may do so against the will of the majority. The Canons and Institution office declare that the connection between ministers and parishes shall not be dissolved unless by mutual consent, or the ecclesiastical authority of the diocese. These laws are dead letters, because the congregation, or even a part of it, can always force the minister to consent. For the same reason, the discipline of the Church is not enforced. Parishioners will not take the trouble to appeal to the Church courts, while they can compel the resignation of an unworthy clergyman, and thus send him to disgrace the Church elsewhere. The same cause is at the root of the insufficient provision for the clergy. The subsistence of the clergy is settled not by an impartial tribunal, but by those whose direct interest it is to reduce it to the lowest rate. It is supposed to be settled by contract; but the clergyman, whose duties and necessities both compel him to accept employment, has really very little voice in making the contract.

The Evangelical Alliance has held another meeting, and entertained two propositions. It is something new for that body to attempt to act, it being one of those fragile existences which are liable to be broken to pieces by their own friction, whenever they are set to work. One of the schemes which they have entertained is not of a very formidable character, not even to themselves. It is to hold a session in Paris during the World's Fair, or whatever else may be the proper name of the great exhibition which is to take place in 1855. The other is to found a college in Oxford, in which the doctrines of the Church of England are not to be taught. It is to teach "Evangelicalism," not "Oxonianism." This last substantive has the same delightful vagueness of signification with its predecessors. "Puseyism," "Tractarianism," and "Tractitism." They are all undefined words, and are, therefore, convenient mothers of fallacies. They can be so applied to whatever has at any time been erroneously or unpopularly taught by Dr. Pusey, or by tractureters, or by any member of the University of Oxford, as to bring them into discredit, and then they may be applied to any doctrine, however sound, which may have been taught by the same persons, or any other persons who agree with them in their obnoxious or any other doctrines, or who are supposed so to do, or who may have been accused of such an offence. "Oxonianism" seems to have an advantage over the others, as it at once makes every member of the University of Oxford responsible for the teaching of every other member.

The leaders of this movement are Sir Culling Eardley, a Dissenter, and the Rev. Mr. Brock. This latter is the same gentleman who has distinguished himself by calling the Bishop of Oxford to account for the false teaching of his brother, the late Archdeacon of the East Riding, and the Archbishop of York for accepting the resignation of the same gentleman. It seems that this Reverend gentleman has had so little sympathy with the Church of which he is a minister, that he had made up his mind never to send a son to either of the English Universities. He is now going to have a college or hall founded, in which his son will be safe from the pernicious heresy of "Oxonianism."

It is very possible that these worthy zealots may find the funds for their projected establishment; it is also very possible, perhaps probable, that they may not.—But should they succeed to that extent, we do not think that they will have much occasion to congratulate themselves. The truth is, that Oxford teaches "Oxonianism." There is a *genius loci*, which impresses upon the young mind a reverence for things ancient, which, when joined with deep religious impressions, will develop "Oxonianism" in one of its two forms, that of pure Anglicanism, or that of Romanising Anglicanism. Experience has shown that a training in "Evangelicalism" rather prepares the mind for the latter. It would be a thing much to be regretted, although to us it would not be surprising if the young Messrs. Brock, despite the training of the "Evangelical" college, of which we suppose that their father is to be the first head, should be found treading in the steps of Dr. Newman and the Messrs. Wilberforce, all sprung of Evangelical families and trained in "Evangelical" doctrine. H. D. E.

Baltimore, November 30, 1854.

For The Churchman.

THE TENDENCY OF CONGREGATIONALISM.

By the term *Congregationalism*, I mean to include Presbyterianism in *all* its branches and off-shoots, tho' I particularize this form because my experience and observation were most confined to its limits.

One of the first things I noticed on being domesticated among Congregationalists was the effect, or rather *want of effect*, of the system upon the thoughts and opinions of children. Many may read in what follows the record of their own parish, and to such I would say, that my comments and strictures are not upon the manner in which parental instruction is enforced at home, but wholly with regard to the *public* services of religion. Some of the most conscientious parents I ever knew belong to this denomination, and tho' their zeal was in some cases injudicious and overstrained, still their reward will be, I doubt not, that of good and faithful servants. *Indeed, I have sometimes thought their extreme carefulness the result of an instinctive feeling; that unless the souls of their children were nurtured at home there would be no care for them elsewhere, for this is most certainly the case.* And here I would call attention to the peculiar advantages in this respect, which are enjoyed by the "children of the church." With us parents may be careless, worldly, and totally regardless of the spiritual education of their children; but the Church takes them in her arms, purifies their brows with the dew of Baptism, seals them with the sign of the crucified, and then year by year leads them through the wondrous life of their Saviour, reminding them that He too was once an infant and a little child, and teaching them by this great example, more tenderly and effectually than moral lectures or theological discussions could ever do, the blessings of a useful and holy life. But Congregationalism has no such teachings. Its religious instruction is only for adults, like its baptism, which, even when bestowed upon an infant, is no pledge of grace to its soul, but only a token of faith in the parents. What is there, I would ask, to draw forth their tender sympathies in the public services which they attend? A sincere adult christian may enjoy them, as indeed he *must* feel an interest in whatever relates to his present and eternal joy—and for such alone are they framed; but to those little ones who are so taken up with the novelties of their life, and who have no fears for the future, it is all a dumb show. There is neither invocation, nor thanks, nor praise, in which the young voices may join. Their minister stands up to pray—and soars far into the regions of metaphysical space and fields of fancy, but, alas! the flowers of rhetoric are powerless to call forth the emotions which they feel at the sight of the "lilies of the field"—and their little eyes rove around familiar faces in the congregation, and gather kindly smiles from other little faces, raised upright as their own. A small, very small portion of time is allotted to the reading of the Scriptures, but it is oftener some splendid denunciation of an old-time prophet, or eloquent discussion of a learned apostle, than the simple lesson of—"Jesus said!"—besides it comes to them from the pulpit—a wondrous place—and it descends not to their level, and it does not concern them to know. The sermon is preached—that Presbyterian race-ground—that field of fame! But the candidate must strive eagerly for the prize. Watchful eyes are upon him—the fathers and mothers press forward to see that there be no false step, and to look for the end—and the little ones are again left out!

But there is the Sunday School expressly for them. Yes, there it is, with its books and papers—its Testament lessons and "Assembly's Shorter Catechism"—a blessed refuge for the children, and it is their only hope. Many have found here, it may be, their means of grace and hope of glory. But in so far as *I* was an observer of its merits, it contained but a meagre supply for their "daily food." A large number were engaged in committing that exceedingly obstruse composition, the "Assembly's Catechism;" many more learned verses of Scripture, and received by way of explanation, theology, and religion *in the lump*—a rich feast truly, but rather difficult of relish and digestion, by their soft and unaccustomed powers of thought. A short time after my arrival, I was invited to take a class, a new task, which I shrank from, especially, as the last teacher was a matron of high standing and repute; but as there was no one else to fill the vacancy, I accepted it. I found five little girls awaiting me—whose bright faces and smiling welcome won from me a deep resolve to do them all the good in my power in the short time I should be with them. It was a cold Sunday in December when I entered upon my duties, and both the time of year and the snowy landscape without reminded me of that great feast of the Church which in another week from that day would be celebrated by so many fond hearts, and in familiar temples, while to me would be offered only the Puritan "*Sabbath* and *Sanctuary privileges!*" I thought it would be a proper occasion to lead the thoughts of my charges to Him whose birth-day anniversary was so near at hand; so after hymn and verses and catechism had been recited, I gathered them around me and commenced by asking what day next Sunday would be. Yes, they knew it was Christmas-day, and expressed their state of anticipation with regard to the presents usually given and received. (I smiled to discover how these "descendants of the Puritans" had not disdained to copy our *merry-making*, while they rejected our *sacred observance*.) I then asked one of them whose birth we then commemorated? She could not tell! The question passed around the class, no one knew! I then told them it was the birth-day of Jesus Christ. "And who was Jesus Christ?" I asked. A long pause—and at last a reply from my oldest scholar—"the son of Mary!" Ah, thought I, if a child of the Church had made this answer to a Congregationalist, what a hue and cry would have been raised of "*Popish tendencies!*" I explained the partial mistake; but this circumstance led me to enquire further, and found to my surprise that the character and mission of Jesus Christ, together with the simple and beautiful acts of his life were as a new story to these little ones. I hastened to tell them of His birth and parentage, causing them to repeat the words after me—nor did I dismiss them till I had taught them to say: "He came into the world to save sinners." I also told them of the way in which I had been taught to observe Christmas, and asked them to remember when the day dawned upon them, with its pleasures and tokens of parental love, the birth of Him who left His Father's throne, and as on this day appeared among men. Christmas morning dawned clear and bright. I went to "meeting," heard on all sides the "merry Christmas," wished by friends and neighbors—but not one word of thanks for the unspeakable gift from the pulpit—not the slightest allusion to "God manifest in the flesh," in prayer, or sermon! I found all my scholars in their places, and when I questioned them concerning the day I received prompt replies, and saw that the good news I had prepared them to receive was remembered with joy. I this day arranged their lessons, so that, beginning with this happy occasion, they might follow Christ through His earthly career, and before I left them this had been accomplished by the three large girls, while the others learned from my lips the principal events of His mission. And I had every encouragement from the eager attention of my little scholars—the recitation of their lessons was only less delightful than the exercise that followed, when all gathered around me, I reviewed them in the facts and principles of that divine religion, which is alike sublime to the learned, and simple to the child. Every Sunday I made them repeat faithfully the substance of their first lessons; they knew *now* the glory of the man, Christ Jesus; they could tell me of His birth and life; of His "cross and passion;" His precious "death and burial;" His "mighty resurrection and glorious ascension;" and they loved to hear how sweetly He spoke to children, and how, when He sat upon the mountain, He taught the multitudes by showing them the "lilies of the field"—the lilies that even then were growing close beside His sacred feet!—and when I have urged upon them the love they owed to the Being who had done such things for them, and the duty that was upon them to carry the remembrances of His example into their daily life—to the school-room, the play-ground, and beside the hearth at home, I have seen by the heightened colour and tear-filled eye that their young hearts were burdened for His suffering and their sin. May God watch over those little ones for His Son's sake! I do not know what will be the fruit of those early impressions—I only know that they were deep, and that they learned in that brief time something of the kindly teachings of the Church, whose services they will never attend, and from whose care they are far removed. Never again can the dawn of a Christmas morning break upon their sight, but their hearts *must* tune to the "star in the east," and the Child who was born in "Bethlehem of Judea." They will remember His birth. May His death be their redemption, and His perfected glory their song of rejoicing forever! And who were these children? Were they of poor and ignorant parents? No, reader, one was the *minister's daughter*; one the *child of a deacon*; two more, *children of an influential member*, who will probably succeed to that office; the fifth, though not of a pious family, had been long in a Sunday-school. Nor were they too young to know: the eldest was twelve years old; the youngest seven; the others near the age of the eldest. Nor yet were they behind their fellows in scriptural lore. All others were duly instructed in the (to them) dry doctrines of "original sin, justification by faith, &c., but I doubt if the attention of any had ever been called to simple incidents of the Saviour's life which can never be improved upon by deduction or enlargement.

In the above sketch I have merely related my actual experience; and though it may be condemned by some as partial, I can only repeat my own inference—that in a religious association where more place is given to the teaching of man than to the language of inspiration, and where "doctrines, doctrines" are continually preached, and prayed, and sung, we can scarcely expect a different state of things. These little ones desire only the "sincere milk of the word," whereas "strong meat" is set before them: the result is, that they reject the unnatural food, and are, therefore, ignorant of its character.

In being deprived of the guardianship of the Church, I learned her excellence, and, as a contrast to the facts just given, permit me to call attention to her gentle and effectual manner of training up children in the right way; that I may both bear witness to her faithfulness as a spiritual mother, and also impress upon the minds of churchmen the extent of the privileges which they may not fully realize, while they enjoy them constantly and undisturbed. Let me follow a little child to the church, and witness the effect of *our service* upon him. He is prepared by the solemn sound of the organ and the silent prayers of the minister for the declaration, that "the Lord is in His holy temple," a truth which every following sentence and attitude assists him to remember. He hears the "pious mirth" of God's people in the full voiced chant and in the joyful psalms. When young men and maidens, old men and *children*, of whom he is one, join in responding to the white-robed priest; and in the bended knee and covered face, the petitions for our common and peculiar needs, and the murmured invocation which follows them, he feels that it is a solemn thing to pray. The commandments are read, and he knows them all by heart, and he feels that the Gospel *is* "goodness," when the organ interrupts its announcement, and the choir break forth into the "*Glory be to thee, O Lord.*" Then comes the sermon—so plain that even *he* can understand a part,—and if he is too young, or too much fatigued to listen, he has already learned the mystery of redeeming love in the service. When, with Advent Sunday, the Church takes up her wondrous year; he sees all devout persons hastening to prepare the way of the Lord; and on Christmas Day, as he enters the familiar house, he finds the place of the Redeemer's feet already made "glorious" in the "*fir-tree, the pine-tree, and the box together.*" Thus cheerful is the sanctuary, through the childhood and youth of Jesus—whose progress is duly read in his hearing—until his days of fasting and grief are ushered in with Lent, and their story of suffering crowned with the day that commemorates His crucifixion and burial. Then a short interval of hopeful waiting ensues, till at last Easter morning breaks, and from the organ's triumphant peal, from the pastor's beloved voice, and from every fellow-Christian's lip, he hears the joyful salutation, "The Lord is risen!"

Such are some of the privileges of a child of the Church in her regular services. Though we have said nothing of "the administration of the sacraments and other rites and ceremonies," which, with their solemn services and appropriate belongings, deepen the impression so constantly making upon his tender mind; nor of the Sunday-school, where, though his immediate teacher may fail to interest his feelings or command his attention, the worship he is obliged to participate in, and the ecclesiastical instruction he receives from the minister himself, are sufficient to remedy the evil.

Nor is this a fancy sketch. I do not claim that our youth are *all* studious, attentive, and religiously disposed, but only that the seed is *duly* and faithfully planted, and if nurtured aright will, with God's blessing, spring up into everlasting life. No child, however careless, can fail to become familiar with almost the entire Bible, especially the New Testament and Psalms, for they are read, by course, in his hearing every year of his life. The prayer-book, too, is principally compiled from the Scriptures; and with its liturgy in his memory, he will always be provided with prayer and praise fit to be spoken to Him, before Whom we are commanded to let our "words be few," wherever gratitude or danger may teach dependence, or, better still, when a constant walk with God shall place his conversation in Heaven.

There is a great contrast in the two pictures, it is true; but if any are doubtful, let them ask the consistent churchman and the converted congregationalist to recall the religious impressions made by public worship in their childhood, without reference to a father's home counsel or a mother's closet prayers, and if candid, I think they must admit the faithfulness of my statements and remarks.

Oct. 24th, 1854. L. E. D.B.

COLLEGIATE.

OREGON UNIVERSITY.—The Oregonians have established an institution under the name of the Pacific University, at Tualatin, Oregon. The President is the Rev. S. H. Marsh, oldest son of the late Professor Marsh of the Vermont University. Mr. E. D. Shattuck is Professor of Ancient Languages and Literature. Both are graduates of the Vermont University.

ENDOWMENT OF A PROFESSORSHIP IN BELOIT COLLEGE, WISCONSIN.—It is stated that the Rev. Jackson J. Bushnell, Professor of Mathematics in Beloit College, Wisconsin, has lately given $5,000 towards the endowment of his Professorship. Prof. Bushnell is a native of Seabrook, Mass., and a graduate of Yale.

NEW YORK UNIVERSITY.—The election of members of the Council of the New York University, for the ensuing four years, resulted in the election of the following gentlemen: Leonard W. Kip, Esq., Wm. W. Phillips, D.D., Thomas H. Skinner, D.D., Thomas E. Davis, Esq., Charles Butler, Esq., Paul Spofford, Esq., Wm. M. Vermilye, Esq., Orsimus Bushnell, Esq.

OXFORD UNIVERSITY.—A Convocation was held on the 7th ult., for the election of a Vice-Chancellor for the ensuing year. A letter from the Chancellor was read, re-appointing the Rev. Dr. Cotton, Provost of Worcester College, who proceeded forthwith to recount the occurrences of the past, as well as to prepare his hearers for the anticipated labors of the present year in a Latin speech. The senior Proctor then administered to the Vice-Chancellor the oaths of allegiance and supremacy, as well as the oath contained in the statutes to be taken by the Vice-Chancellor on his entering office; after which the Vice-Chancellor appointed his deputies, viz:—The Rev. Dr. Symons, Warden of Wadham; the Rev. Dr. Plumtre, Master of University; the Rev. Dr. Williams, Warden of New College; and the Rev. Dr. Norris, President of Corpus.

OBITUARY NOTICES.

THE HON. JOSIAH BUTLER.—Mr. Butler was a distinguished citizen and prominent public man in New Hampshire, and a Member of Congress during the Missouri Compromise excitement in 1819 and 1820. He graduated at Harvard University in 1803, afterward studied law with Governor Cabot of Virginia, and was licensed to practice law in all the courts of that State. On his return to New Hampshire he was repeatedly elected to the State Legislature; appointed Sheriff of Rockingham County, and afterward Clerk of the State Courts. In 1817 he was chosen Representative in Congress, re-elected to the same office in 1819, and again chosen in 1821—in the whole, six years. While in the House, he became the intimate friend of the late Henry Clay, and remained such till the death of the latter.—In 1825 he was appointed Judge of the Superior Court of the State of New Hampshire, and continued in that office until the judicial system was changed, and the Court abolished. Judge Butler died at his residence in South Duffield, N. H., on Sunday, the 29th ult., at the age of 74 years, after an illness of one week.

THE HON. ELISHA ELY.—Another of our American Judges is gone. Mr. Ely was a native of Springfield. He was one of the founders of the City of Rochester, and among the earliest settlers in Monroe county. In 1834 he settled at Allegan, in Michigan, where he had occupied some high positions. He was the projector of the system of internal improvements in Michigan, and was President of the Board of Regents of the University. He died at Allegan on the 3d inst., in the 71st year of his age.

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

XIII.

By so much the more are we inwardly foolish, by how much we strive to seem outwardly wise.—*St. Gregory in Mor.*

Peter stood more firmly after he had lamented his fall than before he fell; insomuch that he found more grace than he lost grace.—*St. Ambrose in Ser. ad Vincula.*

He who is always his own counsellor, will often have a fool for his client.—*Hunter.*

Temptations are a file which rub off much of the rust of self-confidence.—*Fenelon.*

Those who understand the value of time treat it as prudent people do their money—they make a little go a great way.—*Hanway.*

If you do not keep pride out of your souls, and your souls out of pride, God will keep your souls out of heaven.—*Dyer.*

There is a greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad; but not to *weep bitterly*, as he did, when we have denied, is worse.—*Payson.*

BOOKS OF DEVOTION.—The Church Book Society has just issued two admirable works of this kind. The first is entitled, "Daily Morning and Evening Prayers, selected and arranged from the Bible, the Book of Common Prayer, and various books of Devotion for family and private worship: by a Layman of the Church of the Holy Trinity, Brooklyn. With an Introduction by the Rector." It consists of Prayers for Family Worship, Occasional Prayers, and Private Devotions. "In presenting this Manual for the Domestic Altar," Dr. LEWIS says in his introduction: "A few remarks on the motives to the observance of family prayer and upon the best mode of conducting it will be offered;" and these he proceeds to give, in very forcible terms, shewing the duty of it, its necessity, its value, and its comfort. With such a Manual as this, which is accessible to all, no family can have any excuse for the neglect of such an obvious duty. It is comprehensive and well arranged, and it is got up in a superior manner. The other book is entitled, "Devotions for the Family and the Closet: From the Manual of a country Clergyman." This, too, is a book of Devotion that is highly to be commended. It contains an admirably arranged series of prayers, expressed in devout and forcible language, and is equally adapted, as its title implies, for the Closet as for the Family Altar. It is somewhat smaller than the other, but is equally as well got up. For pious, practical usefulness, the Church Book Society has issued no more valuable books than these.

MAPS AND GLOBES.—Merriam, Moore & Co., are publishing a series of Dissected Maps (advertised in another column), to which we would call the attention of our readers. They are handsomely put up in the book form, and a prettier or more appropriate gift for young people could hardly be thought of. Children never tire over them, and insensibly learn the geography of their country. The same enterprising firm are also publishing the Franklin Globes, terrestrial and celestial, in sizes of 10 inches and 6 inches. They are, we understand, of very superior manufacture.

LECTURES ON PHYSICAL TRAINING.—Our readers will find by an advertisement in another column, that a public call has been made upon Dr. Banning, of this city, for a course of lectures. Dr. Banning is an original and practical thinker, and is well known to the readers of the *Churchman* as being among the most racy and instructive lecturers on things pertaining to Physical education and health generally.

For The Churchman.

THE CRUCIFIXION.

BY THE REV. DEAN MILMAN, OF ST. PAUL'S CATHEDRAL, LONDON.

I.

BOUND upon th' accursed tree,
Faint and bleeding, who is He?
By the eyes so pale and dim,
Streaming blood and writhing limb;
By the flesh with scourges torn;
By the crown of twisted thorn;
By the side so deeply pierced;
By the baffled, burning thirst;
By the drooping, death-dew'd brow,
Son of man! 'tis Thou! 'tis Thou!

II.

Bound upon th' accursed tree,
Dread and awful, who is He?
By the sun, at noon-day, pale,
Shivering rocks and rending veil,
By earth, that trembles at His doom;
By yonder saints who burst their tomb;
By Eden, promis'd, ere He died,
To the felon at His side;
LORD! our suppliant knees we bow,
Son of GOD! 'tis Thou! 'tis Thou!

III.

Bound upon th' accursed tree,
Sad and dying, who is He?
By the last and bitter cry;
The Ghost, given up in agony;
By the lifeless body, laid
In the chamber for the dead;
By the mourners come to weep
Where the bones of Jesus sleep;
CRUCIFIED! we know Thee now;
Son of man! 'tis Thou! 'tis Thou!

IV.

Bound upon th' accursed tree,
Dread and awful, who is He?
By the prayer for them that slew,
"Lord! they know not what they do!"
By the spoiled and empty grave;
By the souls He died to save;
By the conquest He hath won,
By the saints around His throne;
By the rainbow round his brow,
Son of GOD! 'tis Thou! 'tis Thou!

DE MORTE CHRISTI.

A translation of the foregoing.

BY GEORGE A. CROOKE, A.M.

I.

ILLE, vides, sacra constrictus in arbore, quis sit,
Languidus ærumnis, atque cruore fluens?
Pallida mors oculos tenebris jam noctis obumbrat,
Sanguine terra madet, membra dolore tremunt.
Verberibus duris contunditur, atque corona
Præcingit crines, horrida, plena rubis:
Inque latus percussit acuta cuspide miles,
Unde fluit cordis sanguine mixta liquor:
Jamque sitis rabies tentat, mulcetur aceto,
Hominis o Fili! talia dura Tua.

II.

Terribilis sacra constrictus in arbore, quis sit?
Ecce dies medius sole calente caret!
Undique franguntur scopuli et sacra mœnia templi,
Horribili fato contremit intus humus:
Et sancti, tumulis ruptis, super æthera quærunt
Prata, datis pennis, prata reposta bonis:
Constricto pariter furi dabit Ille beatas
Elysii sedes, et sine fine dabit.
Oramus veniam, LUMEN de LUMINE natum!
NUMINIS o Fili! talia grata Tibi.

III.

Tristia motus, moriturus in arbore, quis sit,
Vix lachrymis crebris verba suprema loquens?
Mors artus tandem solvit, jam vita recessit:—
Contumulant læsum deinde cadaver humo,
Et veniunt fleturi qua nunc ossa quiescunt,
Admonuit quod amor quamvis inane decus.
Sed Pater Omnipotens disrumpit vincla sepulchri,
Atque simul dextris accipit Ille locis.
O CRUCIFIXE DEUS! culpis veniam dato nostris,
Hominis o Fili! talia signa Tua.

IV.

Terribilis sacra constrictus in arbore, quis sit,
Et veniam præbens qui nocuere malis?
'Quæ, Deus, hi faciunt homines sine mente perita!'
Ille Deus surgit, corpore terra caret.
Dæmone devicto mortis, mortis fuga parta est,
Ac inopes certæ regna salutis habent.
Dispositis curis, læti, noctesque diesque,
Ad solium cæli carmina læta canunt.
Aspice! pro spinis radii nunc tempora signant,
NUMINIS o Fili! talia clara Tua.

The Elections.

Surrogate—Mr. Alex. W. Bradford.
Recorder—Mr. John H. White.

The following members of Congress are elected:—

1st Dist.	H. Vail,	anti-Nebraska whig.
3d do.	Guy R. Pelton,	do.
6th do.	John Wheeler,	anti-Nebraska dem.
9th do.	Bayard Clark,	anti-Nebraska whig.
13th do.	Russell Sage.	do.
17th do.	Frank Spinner,	anti-Nebraska dem.
20th do.	O. B. Matteson,	anti-Nebraska whig.
25th do.	G. H. Middleton,	K. N., Soft dem.

THE RISE AND FALL OF ABSOLUTISM IN FRANCE.—A course of Lectures on this subject, it will be seen, is advertised to be delivered by the REV. MR. LORD, before the New York City LITERARY UNION. MR. LORD, it appears, has been specially invited to give this course by several of our leading *literati*, who know and highly appreciate his pre-eminent qualifications, for handling the subject. It promises, therefore, to be an intellectual treat of no ordinary kind, and we have no doubt it will be enjoyed by a numerous and distinguished assemblage.

DIED.

At Burlington, New Jersey, on Friday, October 27, SARAH HARTSHORNE, daughter of the late Richard Hartshorne, of Portland, New Jersey.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—Emanuel Church, Little Falls, Rev. T. F. Wardwell, $6 79; Miss Amy A. Ballow, $2; Wm. B. Ballow, $1; Mrs. Dow, $2; Thomas C. Butler, $2.

P. E. Tract Society.—Mrs. L. D. Carpenter, Waterville, N.Y., to constitute Rev. W. T. Gibson, Rector of Grace Church, a life member, $10; Mrs. Mary E. Voorhis, to constitute herself a life member, $10; Church of the Holy Comforter for Seamen, Rev. D. V. M. Johnson, $5; Miss Aurora A. Ballow, $1; Wm. B. Ballow, $1; Thos. C. Butler, $1.

NOTICES.

The Church Almanack for 1855.—Just published by the P. E. Tract Society, and for sale at their Depository, No. 35 East 13th street. THOS. C. BUTLER, Agent.

⁂ THE SUNDAY EVENING LECTURES in St. Paul's Chapel have been resumed, to be continued throughout the season. Service commences at half-past 7.

☞ A stated monthly meeting of the Protestant Episcopal Mutual Benefit Society will be held at No. 637 Broadway, on Thursday evening next, 16th instant, at 8 o'clock.

New York, Nov. 9, 1854. THEO. R. McILWAINE, Rec. Sec.

☞ THE REV. DR. HOOKER (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

St. Mary's Hall, Burlington, N. J.—The Thirty-Sixth Term at this Institution will open on Wednesday, November 1st.

Early application is requested, either to the Rt. Rev. G. W. Doane, D.D., the Bishop of the Diocese, or to the Rev. Reuben J. Germain the Principal. oct14-8t

Ragged Schools.—A Lecture upon the Ragged Schools of England will be delivered by C. L. BRACE, Secretary of Children's Aid Society, to the Ladies of New York, and to all interested in Schools for the Poor, at the University Chapel, Thursday, November 9, at 11 o'clock, A.M.

Burlington College.—The Seventeenth Term at this Institution will open on Wednesday, November 1st.

Punctual attendance is necessary. Applications for admission should be made early to the undersigned. After the next term, no boy who is over fifteen years old will be admitted as a pupil.

oct14-8t G. W. DOANE, President.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the S. S. Room of the Church of the Ascension, on Tuesday evening next (14th inst.) at half-past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec.

New York, Nov. 9, 1854.

Advertisements.

JAMES, HATTER, ST. NICHOLAS HOTEL, 525 Broadway.—The attention of the public is respectfully solicited to the hats made by the subscriber, whose personal attention is directed to fitting his customers a hat that will adapt itself perfectly to the proportion of the wearer. Caps for fishing, sporting, riding, travelling, evening, and opera. Paris felt hats in infinite variety, for travelling and the watering places. je3-6m-5

WILLIAM PERRIGO, Manufacturer of IRON and COTTAGE Bedsteads, Extension Tables, and all kinds of Cabinet furniture, —also a large assortment of OFFICE and LIBRARY furniture constantly on hand. 171 Centre street, corner Canal, N. Y. sep30-1y-5

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for port rails.

Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street. je3-1y-5h

THOMAS COFFEE, MODELLER, PLASTERER AND COMPOSITION ORNAMENT MANUFACTORY, No. 645½ Broadway, N. Y.—Architectural Ornaments got up to any design. Centre Fowlers, Rosetts, Capitals, and all other kinds of Ornaments. Studies for Artists, Statues for Gas, Halls or Niches, Brackets, Pedestals, Busts, and Statues of all kinds. N.B.—Casts taken from the Face or Head of deceased persons on the shortest notice, and Busts made from the same. sep16-5-1y

WRIGHT & BAILEY, Dealers in English and American Carpeting, Oil Cloths, Window shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond-street, N.Y.

AARON WRIGHT [my27-1-5] BENJ. F. BAILEY

WM. D. BRIGGS, WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Silver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. 158 Bowery, five doors above Broome street, New York

Watches of every description carefully repaired. je10-1y-5

GENTLEMEN'S FURNISHING GOODS.—M. L. RANNEY, 723 Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27-1y-5

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c
No. 379 Broadway, corner White street, New York
G. F. PETERSON.
G. S. HUMPHREY. ap29-1y-5

S. P. SQUIRE, [Late Squire & Brother,] Dealer in fine WATCHES, JEWELRY, and Silver ware, No. 182 Bowery, New York. All goods warranted to be such as represented. Watches of all kinds carefully repaired by experienced workmen.

Silver warranted sterling. Sep23-1y-5

I. ADOLPHUS SMITH, VISITING AND WEDDING CARD ENGRAVER. Importer of French and English Stationary and Fancy Articles. 661 Broadway, opposite Bond street.

Engraving in all its branches solicited, and beautifully executed. oct14-1y-5

STEAM BOOK AND JOB PRINTING.

JOHN A. GRAY, 95 AND 97 CLIFF STREET, COR. OF FRANKFORT street, New York, employs ONE HUNDRED AND FIFTY HANDS, EIGHTEEN PRESSES, large fonts of plain, and over FOUR HUNDRED VARIETIES OF JOB TYPE. Can print the largest Book or Newspaper, or the minutest Card or Label, Plain or Colored, in the CHEAPEST, BEST, and SPEEDIEST manner.

☞ Special attention given to GENERAL JOB WORK, and to PUBLISHERS' PRESSWORK. JOHN A. GRAY,

oct14-tf-5 95 and 97 Cliff street, N. Y.

JET ORNAMENTS, BRACELETS, BROOCHES, EAR RINGS, NECKLACES, CHATELAINS, &c.—Also, Jet and Gold Jewelry, Gold Mounted Jet Crosses, Brooches, and Ear-rings, comprising the largest assortment in the city, may be found at OSBORNE, BOARDMAN & TOWNSEND'S, 527 Broadway, corner of Spring street, under the St. Nicholas Hotel. oct14-3m-5

M. W. KING & SON, PATENT CHAIR MAKERS, 466 and 468 Broadway.—Pivot Revolving Chairs, Recumbent Revolving Chairs, Self Acting Extension Recumbent Chairs, Dentist Chairs, Improved Invalid Wheel Chairs, Branch Reading and Writing Desks, and every variety of Mechanical Chairs for comfort and convenience. ☞ Also, by permission, manufacturers of MAJOR SEARLE'S (U.S.A.) Traveling Invalid Chair.

Fashionable Cabinet Furniture made to order.

oct14-1y-5 M. W. KING, W. H. HALLICK.

AMIDON'S FALL STYLE—GENTLEMEN'S DRESS HATS.—The undersigned is now prepared to exhibit to his patrons his NEW and ELEGANT Fall Dress Hats. Also every desirable style of Felt Hats and Caps for Gents and Boys, and the *ne plus ultra* of Riding Hats for the Ladies. F. H. AMIDON,

sep16-6m-5 649 Broadway, nearly opposite Bond-st.

LADIES' FUR STORE. EUROPEAN AND AMERICAN FURS.—J. H. HARLEY has opened for the season his usual splendid assortment of FURS, consisting of
Sables,
H. B. Martin,
Stone Martin,
Mink Martin,
Royal Ermine, &c.;
besides every other variety, suitable for ladies' wear. His assortment of Furs for Trimmings is large and desirable. Also, a fine assortment of Ladies' and Gent's Fur Gloves, Sleigh and Lap Robes, &c.

All the above artices are made in the *best style*, and *warranted*.

Furs refinished in the best manner.

Your orders are respectfully solicited. J. H. HARLEY,

sep16-3m-*8 No. 34 John street, N. Y.

SCULPTURE.—N. Swezey, SCULPTOR AND DESIGNER IN MONUMENTS, 243 and 245 Bowery, corner of Third street, New York. my6-1y-5

RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., 104 Chambers street, corner Church street, New York.

R. KINGSLAND, WM. H. ASH.

R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c. For *unique and chaste design, beauty and variety of style* and *excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.

Orders respectfully solicited and promptly attended to. [my27-1y-5

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9-6m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

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LITERATURE.

REVIEWS AND MAGAZINES.

The *North American Review* for the quarter is an excellent number, exhibiting a variety in its contents, with a generally liberal manner in the treatment of its subjects, which go far to justify the use of its comprehensive title; a designation, the import of which has been sometimes forgotten in its management. The new editor, the Rev. ANDREW P. PEABODY, of Portsmouth, N. H., has entered upon his work with spirit. He is himself one of the most finished review writers of the country, with long experience as a contributor to the periodical which he now edits. In the midst of the numerous sectarian reviews among us which represent particular modes of faith and opinion, we need at least one which shall speak for the whole country, and be a common ground for the meeting of the intellectual of all parties. To secure this end, the obvious method is to call together contributors from all portions of the country and from every grade of experience; to treat of the matters of interest which concern all, and at the same time to avoid any delicate trenching upon the more sensitive points, especially of religious faith. It is a difficult task, perhaps, but the difficulty becomes less as a higher class of writers is employed: men of philosophical minds and enlarged experience; of national views in affairs of state and political economy; of cosmopolitan affections as regards the world at large; men who have the heart to appreciate, and the head to perceive the far more numerous and important points of agreement than of difference between conflicting sects and parties. Leaving to the newspaper, which has shown itself abundantly capable of the work, the acerbity, virulence, and small advantages of the day, the Quarterly should enter the arena in a nobler spirit of magnanimity. It should be as the voice of the judge after the wrangling, confusion and impertinence of the petty sessions. We would not exclude it from the consideration of any questions, either of religion or politics, but we should require it to be just and philosophical upon all. Then, after all the irritating discussions of the times are disposed of, there remains the far larger number of topics which any well cultivated writer may treat of, and any fair minded reader consider with equanimity. These may be made to illustrate, in its many forms, the material, intellectual and social progress of the age. The review, besides, has the field of biography and history, as well as the contemporaneous survey of other nations. But, even without going abroad, we should think that the North American continent offered scope enough for a large, liberal, national review. The journal which we are noticing, and which professes to meet that view, has much in its past history in the contributions of such writers as EDWARD EVERETT, for instance, to warrant the hope of its taking that position. All, however, does not depend upon its editor. He must be seconded by the liberality and enterprise of his publishers.

The topics of the present number of the review are, among others, BURR's Conspiracy, the Jurisprudence of Insanity, DEMAISTRE and Romanism, The Smithsonian Institute, DE WITT CLINTON. The last mentioned article is picturesque and effective, a liberal eulogy on a man whose name should never be mentioned, in our own State, at least, without feelings of gratitude. This paper, which is from the pen of Mr. TUCKERMAN, is a very pleasing specimen of his biographic studies. We take a passage, in which he describes the incidents of CLINTON's time in Western New York, some forty years ago:—

CLINTON ON HIS TRAVELS.

> The account of his exploration of Western New York, which originally appeared in one of the journals of the day, offers a wonderful contrast to our familiar experience. Then, to use his own language, "the stage-driver was a leading beau, and the keeper of the turnpike-gate a man of consequence." Our three hours' trip from New York to Albany was a very age, occuping ten times that period. At Albany stores were laid in, and each member of the commission provided himself with a blanket, as caravans, in our time, are equipped at St. Louis for an expedition to the Rocky Mountains. Here they breakfasted at a toll keeper's, there they dine on cold ham at an isolated farm-house; now they mount a baggage-waggon, and now take to a boat too small to admit of sleeping accommodations, which leads them constantly to regret their "unfortunate neglect to provide marquees and camp-stools;" and more than six weeks are occupied in a journey which now does not consume as many days. Yet the charm of patient observation, the enjoyment of nature, and the gleanings of knowledge, caused what, in our locomotive era, would seem a tedious pilgrimage, to be fraught with a pleasure and advantage of which our flying tourists over modern railways never dream. We perceive by the comparison, that what has been gained in speed is often lost in rational entertainment. The traveller who leaves New York in the morning, to sleep at night under the roar of Niagara, has gathered nothing in the magical transit but dust, fatigue, and the risk of destruction; while in that deliberate progress of the canal enthusiast, not a phase of the landscape, not an historical association, not a fruit, mineral, or flower, was lost to his view. He admires the benign provision of nature for sugar, so far from the tropics, by the sap of the maple, and for salt, at such a distance from the ocean, by the lakes that hold it in solution, near Syracuse. At Geddesburg he recalls the valour of the Iroquois, and the pious zeal of the Jesuits; at Seneca Lake he watches a bald-eagle chasing an ospray, who lets his captive drop to be grasped in the talons of the king of birds; the fields near Aurora cheer him with the harvests of the "finest wheat country in the world." At one place he is regaled with salmon, at another with fruit, peculiar in flavour to each locality; at one moment he pauses to shoot a bittern, and at another to examine an old fortification. The capers and poppies in a garden, the mandrakes and thistles in a brake, the blue-jays and woodpeckers of the grove, the bullet-marks in the rafters of Fort Niagara, tokens of the siege under Sir William Johnson, the boneset of the swamp, a certain remedy for the local fever, a Yankee exploring the country for land, the croaking of the bull-frog and the gleam of the fire-fly, Indian men spearing for fish, and girls making wampum,—these, and innumerable other scenes and objects, lure him into the romantic vistas of tradition, or the beautiful domain of natural science; and everywhere he is inspired by the patriotic survey to announce the as yet unrecorded promise of the soil, and to exult in the limitless destiny of its people. If there is a striking diversity between the population and facilities of travel in this region as known to us and as described by him, there is in other points a not less remarkable identity. Rochester is now famed as the source of one of the most prolific superstitions of the age; and forty years ago there resided at Crooked Lake Jemima Wilkinson, whose followers believed her the SAVIOUR incarnate. Clinton describes her equipage,—"a plain coach with leather curtains, the back inscribed with her initials and a star." The orchards, poultry, corn-fields, grist mills, noted by him, still characterize the region, and are indefinitely multiplied. The ornithologist, however, would miss whole species of birds, and the richly veined woods must be sought in less civilized districts. The prosperous future which the various products of this district foretold has been more than realized; with each successive improvement in the means of communication, villages have swelled to cities; barges and freight-cars with lumber and flour have crowded the streams and rails leading to the metropolis; and in the midst of its rural beauty, and gemmed with peerless lakes, the whole region has, according to his prescient conviction, annually increased in commerce, population, and refinement.

The article on DE MAISTRE is a genial tribute to the merits of that leader of the modern Romish idealists; with no faltering in its expression of the imbecility of the system For example:—

ROMANISM DYING OF DISGUST.

> What more manifest evidence of decline could be given than the attempt to revive the worst features of miraculous displays, under forms which not only science, but common sense, and the deepest instincts of a religious fitness, must class with the lowest types of Fetichism, and the most impotent deceptions of an expiring Polytheism? Winking eyes, bleeding hearts, charmed beads, consecrated images of the Blessed Virgin, and exorcising formulæ, are poor appeals to the earnest soul of the nineteenth century. It is by an irresistible law, that, in the declining period of a religion, its defenders are compelled to fall back upon what is peculiar to it, and thus most offensive to the rising opposite tendency. A profound thinker reckons it as one of the testimonies to the noble efforts of Catholicism, that, in its contests with Polytheism, it enlarged the field of human reason, as yet narrow, at the expense of the theologic spirit. In its decline, it seeks to narrow the circle of reason, uniformly casts slurs upon it, and would extend as far as possible the bounds of credulous ignorance. And by the same judicial necessity, exscinding itself from the real wants and work of the times, it must exert its powers in some chosen sphere, conjuring up phantoms while not discerning the real foes. Cardinal Wiseman, the exponent of the Church to the leading nation of Europe, says, "We are living in a perfect atmosphere of invisible enemies, who *disturb nature, thwart the Providential direction* of things;" and the Church is the antagonist and vanquisher of this hostile crew. Such a development is not arbitrary, but in accordance with essential laws. We might gather up volumes of the same purport. But enough has been said to show that the Church has lost the divine clew which she should put into the hands of earth's pilgrims. The souls which cleave to her she lulls with a pleasant song. The devoted, beating hearts which yearn for noble effort she cannot employ. They corrode with the rust of inaction, or blindly follow out their nobler impulses in the stirring sphere of political plotting. Quinet says, in reference to Spain: "This people always had great occupations, great ends,—sometimes the defence of Christianity, sometimes the occupation of the New World. Since its occupations have failed, it is dying of disgust." And not Spain alone finds itself thus *ennuyee*. Wherever the Church bears the most undisputed sway, there the malady is most prevalent; for at the present era unquestioning submission is imbecility, and not strength.

The paper on the Smithsonian Institution argues for a strict construction of the Act of Legislation of Congress, and for the provision for the library directed by that instrument. The argument is clearly stated, and well enforced. It is from the pen of Mr. CHARLES HALE, Jr., of the *Boston Daily Advertiser*.

Passing to the Magazines of the day, we have in the November *Putnam's Monthly* some half dozen articles of original information and ingenious speculation. MELVILLE's "Israel Potter" is continued, carrying that forced adventurer, in the company of Capt. PAUL JONES, to the bold nautical raid at Whitehaven. There is a second part of the valuable historical memoir of Count STEDINGK, the Swede employed in the service of the American Revolution, a balanced article on the Russian War, and an interesting paper on "American Wines," the details of which will stagger the faith of persons who have not given attention to the subject. We take a few of its data.

PROFIT OF THE WINE CROP IN THE WEST.

> The year 1853 (in Ohio) was the most favourable since 1848, and the yield unusually large, averaging about 650 gallons to the acre, from the best cultivated vineyards, and from a few, 800 to 900 gallons. The writer obtained from five acres 4,236 gallons, or 847 gallons per acre. In some parts of the country the crop was shortened by "the rot," and in many vineyards by careless cultivation; so that the average yield for the whole country did not exceed 400 gallons to the acre.
>
> Think of it! and wine worth one dollar per gallon at the press! A gentleman in Midway, Kentucky, a cultivator of the vine, writes us:—
>
> "Wine can be made as cheap in Kentucky as it is in France or Germany; it can be made as cheap as cider, and at fifteen cents per gallon it will pay better than any of our staple productions. And now for the proof—say that an acre of vines will average 400 gallons.
>
> "400 gallons of wine, at 15c., is $60.
>
> "An acre of our best land in hemp will average six hundred weight.
>
> "600 weight of hemp, at $5, is $30.
>
> "Leaving a balance in favour of the vineyard $30 or 100 per cent.
>
> "One acre of corn will average fifty bushels, worth 30 cents per bushel.
>
> "50 bushels, at 30 cents, is $15.
>
> "Leaving balance in favour of the vineyard $45.
>
> "The expenses of establishing a vineyard will be balanced by the cost of seeds of hemp and corn sown annually, making all things equal in that respect. The tillage of the vineyard, and making wine, is not so laborious, nor near so expensive per acre, as the tillage and labour of securing the products of an acre of corn or hemp. If we could get one dollar per gallon for wine when ready for market, or fifty cents per gallon from the press, what a source of wealth it would be! Set it down at half these figures, and the gold mines of California would be poor in comparison. Only to think that 100 acres in vineyard, the products at fifty cents per gallon, amounts to $20,000 per annum! A man having five acres, which he could manage himself, would find them more profitable than a Kentucky farm of two hundred acres, with three negroes to cultivate it."

The annual income of France from this source, estimating the value at 15 cents the gallon, amounts to $138,600,000—"and this from wine at five cents the bottle." In productiveness to the acre, the American vintage will compare well with the French.

COMPARATIVE PRODUCTIVENESS.

> Let us look at another fact. We have seen by Mr. Buchanan's report, that the average yield for the whole State of Ohio, was about 400 gallons of wine to the acre, including vineyards ill and well cultivated. This, also, is the estimate of the probable yield in Kentucky. The mean produce per hectare in France, is 617 gallons; a hectare being little less than two and a half acres (2,471) equivalent to little over two hundred and fifty-nine gallons to the acre. But as we advance southward in the States, we find the vine more luxurious in growth than in Ohio and Kentucky. The famous Scuppernong sometimes covers acres of ground with a single vine, the stalk of which is measured by feet in circumference, and the weight of the grapes by tons. So, too, the Isabella is a most prolific bearer in this neighbourhood. A gentleman in the country, within an hour's ride of New York, planted a single acre with this favourite vine, and he estimates the produce from it at four tons of grapes per annum. In productiveness the American vines will compare with those of France; and as to the quality and value of the wine, let him say, who has tasted our common country wine and the common country wine of France, which is the best. We have ventured to place our wines in comparison, not with the "*Vin du pays*," but with the most famous vintages of Europe, and even then the verdict has resulted usually in favour of the American wine. So that in quantity and quality we may venture to vie with France at least, although the temerity of the act is almost equal to that which once prompted us to cross bayonets with the veterans of King George the Third, of pious memory.

Other considerations of the temperance question, as between the use of wine and spirits, and the failure of the grape in the old world, are urged with force. These anecdotes are curious of

EARLY WINE MAKING IN AMERICA.

> The earliest discoverers of America, the Northmen, landed at the island where now Newport stands, and christened the new world "Vineland." "I am not surprised that the Northmen should have called this 'Vineland,' says an old gentleman of our acquaintance, who was born and bred at Newport; "I can remember, when a boy, seeing the wild grapes growing all over the banks, down to the water's edge."
>
> Sir John Hawkins, who was knighted by Elizabeth, for his services in the action with the Spanish Armada, still better known as the Englishman who introduced the slave-trade, speaks of drinking a wine from American grapes in Florida, in the year 1564—memorable as the birth year of Shakespeare. "Landonniere says, writing the history of his voyage to Florida in 1562, that the trees were environed about with vines bearing grapes, so that the number would suffice to make the place habitable." Master Ralph Sone, in 1585, commends the grapes of Virginia—"grapes of suche greatnesse, yet wilde, as France, Spaine, nor Italie have no greater." Vineyards were established in Virginia as early as 1620. Beauchamp Plantagenet, in 1648, commends the wine of Deleware (Uvedale) for its intoxicating qualities. "A second draught," he quaintly says, four months old, will *foxe* a reasonable pate." William Penn, in 1683, and Andrew Dore, in 1685, attempted to establish vineyards near Philadelphi; Kaskaskia on the Mississippi, still earlier, had its vineyards planted by the Jesuits; Fort Du Quesne, now Pittsburgh, produced its vines and wines under the French, prior to the year 1758. Volney, who visited America in the year 1796, speaks of drinking an American wine at Gallipolis, Ohio; Dufour, in 1796, speaks of a Frenchman at Marietta, on the Ohio, who was making several barrels a year out of the wild grapes, known by the name of sand grapes. "I drank some of the wine when about four months old, and found it like the wine produced in the vicinity of Paris, in France, if not better." In the beginning of the present century, the vineyards at Spring Mill, near Philadelphia, and the Swiss settlement at Vevay, Indiana, (in 1805) were established. At Spring Mill, a variety of foreign grapes were tried and abandoned, but a native vine, "The Schuylkill," an abundant bearer, succeeded well as a wine grape. This, under the name of "The Cape grape," was transplanted to Vevay, Ia., where it flourished many years. It produces a coarse, red wine, of tolerable quality only, not to compare with the wine of the Catawba and Isabella. These two vines, hereafter, may form the great arterial branches through which the future prosperity of the Northern States shall flow.

This article, we understand, is from the pen of FREDERICK S. COZZENS, a gentleman whose pen is known in our popular literature, who is the agent of LONGWORTH, and a practical dealer in the wines which he discusses, and who, by the way, publishes a very pleasant little periodical monthly, in connection with his business, to which he has given the appropriate title of *The Wine Press*. It contains much original information on the cultivation of the vine in America, and of the continued falling off of the crop in Europe.

Putnam, we see, puts in a plea for independence in the article on *American Despotisms*. No one will deny his Magazine a proper liberty of discussion. But the Magazine will, very properly, be held responsible for the good temper, soundness and fairness of its views. Some latitude must be given to individual opinions and to the occasional hasty expression of them. The time has gone by when the public can afford to throw over a magazine or newspaper for a single difference of opinion or provoking article. A good journal will have a great variety of subjects and treatment, and a number of avenues to the appreciation of its readers, any one of which being cut off, the rest will make a continued subscription a necessity.

Harper's Magazine for the month gives NAPOLEON a lift towards St. Helena, and has some striking French cuts on "the Generations of Fashion." An article on fashionable society, attributed to a clever journalist of this city, with the title, *Whom shall we marry?* —will attract attention. It is perhaps strongly stated in some of its expressions, but it is hardly possible to over-colour some of its particular grounds of complaint. This is what is said on some of the tendencies to heartless living in what is called high life, where wealth is made the object of worship, to the exclusion of the tastes and affections which are only begotten in a career of nature and simplicity.

HIGH LIVING AND LOW THINKING.

> We have spoken of the mercenary spirit of youth, for it best illustrates the wide-spread famine of the heart with which mammon has afflicted our land. That the old age of a sordid, money-getting career, with the juices of life dried out of its bones by the ardour of gain, its heart withered by the blight of selfishness, and its early desires palsied into anxious fears, should be timid, watchful, and suspicious, is, however melancholy a spectacle, but the natural termination of such an existence—the *caput mortuum* of an attempt to transmute all into gold. That youth should anticipate age in its vices, and be eager for gain, shows the heart not only corrupt but distorted. The natural vices of the young are but the exaggerations of their virtues. Generosity flows into extravagance, confidence widens into recklessness, and passion is relaxed into dissipatien. If the young heart, and that of woman, moreover, be dried up in its fountains of love; if the ways of pleasantness and peace, which should lead to the shrine of her affections, where we all would worship, be thronged with the money-changers, and the temple itself desecrated by unholy barter; then, truly, is life but a frightful reality of woe. Are we never to win the sympathy of woman's love? Are there no longer any hearts to be won? Must we toil and moil until, tempered by the hot lust of gain, and beaten by the rude strokes of life, we become so hardened as not to distinguish between the reality and that semblance of love, which is all our women have to offer, and that we, if it be accompanied by a fair show of flesh and blood, are ready to purchase?
>
> Fathers and mothers lead their daughters to the sacrifice. The young victims, decked in the flowers of fashion, gaily dance to the altar, where they willingly offer up heart and affections to avarice; while parent sanctions, and the priest, in the name of religion, blesses the unholy ceremony. The young heart is entombed in gold with all the honours, and the youthful affections hang in withered drapery over the tomb upon which we may inscribe, "Sacred to the memory of the lost heart, dead ere its prime." The skeleton bride is borne to the nuptial couch, while the world looks on in decent reverence.
>
> We have no design upon the heart—even if we knew where to find it—of the daughter, or upon the fortune of any of our wealthy and fellow-citizens. It matters little to us, in our disinterested bachelorhood, how much fathers are affected by the present alarming state of Wall street. The ring of *cent. per cent.* is no music to our ears, whether it is set to the tune of thousands or millions. We are not particularly interested—God save the mark!—in the life and prosperity of any bloated millionaire, nor especially anxious for his death, with a view to a share in the cutting up, as the phrase goes, of his remains. Independent, as we are, we hold ourselves perfectly at liberty to despise, enviously of course, that filthy lucre for which life and soul are bartered, and these eternal grubbers and sordid hoarders of it. That men will sell the souls of their fair daughters for gold, when they have long since sold their own for copper, is not surprising; but there is a want of fairness in these matrimonial transactions, which is contrary to all the ordinary laws of trade. A man of wealth, possessed say of three or four hundred thousand dollars, marries his daughter. He has early inculcated her, by precept and example, with a reverence for the idol of his worship; he decks her with the expensive gewgaws of fashion; he accustoms her to the habits of profuse expenditure; he, with the aid of Madame Gigaway, or some other Parisian fashioner of female youth *a la mode*, laboriously unfits her for a useful life, by furnishing the chambers of her mind with the tawdry furniture of fashion, where substantial knowledge and plain common sense are never guests. The spoiled maiden, though fair to outward show, is married. There never was a prettier bride, more richly attired. Her vail from Paris; her robe of the glossiest and thickest white satin; her diamonds a present, probably, from her betrothed; her *trousseau*, with its treasures of silk, fine linen, and genuine lace; the wealth of presents, mostly contributions of friends and relations; the jewells and plate; the golden-leaved and heavily-clasped Bible "from her affectionate father, with the blessing of God," are delicately exposed to stimulate the emulation of rival donors, and become the talk of the town for a week. Papa resigns his daughter with a kiss, hands a check, perhaps for a thousand dollars, perhaps for two or three, to his son-in-law, with the express understanding that it is to be laid out in rosewood and damask. The respectable parent now buttons his pockets, congratulating himself that one of his family is off his hands, and his current expenses diminished by a thousand dollars per annum, more or less. The shrewd tradesman never made a better bargain, in all his wide experience, in Pearl street. By a small investment of two or three thousand dollars, he saves the annual interest of some fifteen or twenty thousand. A splendid transaction, which does credit to the head of the knowing calculator, and is the very best disposition he could have made of his daughter for the advantage of—himself. The practice of marrying children without dowries began in this country, when daughters and large fortunes were scarce, and it has been continued until now, when both are comparatively abundant. When habits of life were simpler with us—when it was cheaper to live and easier to support a wife—there was no occasion for any aid from the father-in-law. Now, however, the ability to sustain a family, in consequence of the luxurious and expensive requirements of living, is not easily acquired, and seldom at an age when men should marry. The withholding of the dowry is another obstruction, in addition to the inordinate desires of luxury, to those early marriages which are essential to virtue, as they are in accordance with the instincts of nature. The laws of the country, says Goldsmith in one of his Essays, are finely calculated to promote all commerce but the commerce between the sexes. Our stock-jobbing patriarchs are never content to invest a sum, or place a daughter, without a very considerable shave by which they may be gainers at the expense of the needy.

Blackwood's Magazine for October, the last received, continues the discussion of the speculative topic of the "Plurality of Worlds," on the text of Prof. WHEWELL and Sir DAVID BREWSTER, handling the subject with logical ability and ingenuity. There is a paper on "King Otho and his Classic Kingdom," which exhibits the corruptions of that state, and arrives at the conclusion, "that the occupation of Greece by the allied troops was absolutely necessary to enable any Ministry to commence the task of improvement in the kingdom of Greece." A long letter from Madrid, of the date of September, is occupied with the prospects of "Spanish Politics and Cuban Perils," in which the latter are very much overrated. It intimates the probabilities of the sale of the island to the United States, with the following presentiment.

THE SALE OF CUBA.

There is on article an the discoveries at Nineveh and Babylon, and a thoughtful paper on Civilization and the Census. In the former we find a suggestion with respect to possible future discoveries.

UNEXPLORED MOUNDS OF THE TIGRIS.

> From the numerous large mound-ruins visible on the Mesopotamian plains, it is evident that the work of excavation is only commenced. The long-sealed book of Assyrian history and Antiquities has only begun to be unrolled; and in the course of another generation the labours of Layard will probably be as far exceeded as those of Belzoni in Egypt have been by the recent investigations of Lepsius and Champollion-le-Jeune. It is needless, then, at present, to waste time in the discussion of moot points of Assyrian history, which in a few years fresh discoveries may at once set definitively at rest. As yet, Assyrian chronology has been but little advanced by the recent researches,—and this principally owing to the circumstance, already mentioned, that the sculptures and inscriptions of each palace relate only to the career of the particular king who erected or embellished it. All we know is, that the palaces at Nimroud (if we except the unfinished one) must have been built at least nine centuries B.C.; but that the earliest of them may have been reared by the great Ninus himself (2,000 B.C.),—a most unsatisfactory state of knowledge; and that the palaces at the other angles of the city—namely, Kouyunjik, Karamles, and Khorsabad—were erected, to all appearance, between the ninth and sixth centuries B C. We know, however, with all certainty, that a great crisis and convulsion in the fortunes of the State occurred between the erection of the earlier and later series of palaces. This convulsion was probably accasioned by the successful revolt of the Medes under Arbaces, and the capture of Nineveh, about 950 B.C., which brought to an end the ancient dynasty of Ninus and Semiramis, after thirteen centuries of power, and established a new family on the throne.

From the humourous essay on our present civilization we glean a paragraph on the

OPPRESSION OF MODERN KNOWLEDGE.

> Shall I advance a seeming paradox? Civilisation is impeded by knowledge—that is, by the modern demand for it. The memory becomes crammed, till there be no room in the brain for legitimate thought to work in. Hence a bewilderment, a confusion of other men's ideas, and none of our own; a general perplexity, and little agreement among people in sentiment, for they have no time left to consider upon their differences. The world is overstocked with the materials of knowledge, and yet there is ever a demand for more. The time of man's best wisdom was when he was not overburthened with books. Happy are scholars that so many of the classics are lost. Were all that have been written extant, the youth that should graduate in honours would be the miracle of a short time, and an idiot the remainder of his life. Then our own literature: it is frightful to see the bulky monthly catalogue of publications. Had I to begin the world, I should throw down the list in despair, and prefer being a literary fool, with a little common sense. Besides, the aspirant in education must learn all modern languages also. What a quantity! I made a note from a paper published, November 1851. Here is a quotation. A letter from Leipsic says—"The catalogue for the book fair of St. Michael has been just published. It results from it that during the short space of time which has elapsed since the fair of Easter last, not fewer than three thousand eight hundred and sixty new books have been published in Germany, and that one hundred and fifty others are in the press. More than one half of these works are on scientific subjects." Mercy on the brains of the people!—they will be inevitably addled. What with all this learning and reading, summing and analysing, and making bookshelves of themselves, they are retrograding in natural understanding, which ought to be the strong foundation of civilisation. And there is the necessity growing up of reading all the daily papers beside. Better, Eusebius, that the human plant should grow, like a cucumber, to belly, and run along the common ground, then shoot out such head-seed as is likely to come out of such a hotbed under a surfeit of dry manure. Verily it must shortly come to pass, that Ignoramus will be the wisest if not the knowingest among us. He may have common sense, a few flights of imagination unchocked with the dust of learning, or many wholesome prejudices, a great deal of honest feeling, and with these homespun materials keep his morals and reiligon pure, and walking in humbleness, reach unawares the summit of civilisation.

A New Catechetical Hebrew and English Grammar, &c. By WILLIAM L. ROY, author of "The Hebrew and English Dictionary," &c. New York: Stanford & Swords. 1854: pp. 148, 8vo.

WE have examined this volume with a good deal of curiosity and some surprise; for, remembering Mr. ROY's antecedents, we hardly expected to meet him again on a field of Hebrew learning. The readers of the *Churchman* will recollect that some years ago Mr. ROY favoured the public with "The Hebrew and English Dictionary," and that, shortly after its appearance, a very distinguished oriental scholar in this city dealt so plainly and so sharply with it (through our columns), as to make it evident that Mr. ROY, while he thought himself to be a great scholar, was not quite equal to such men as GESENIUS, ROBINSON, NORDHEIMER, TURNER, &c. Our surprise arises from the fact that we are not aware that Mr. ROY has ever since done anything to show that the opinion then expressed was not justly entertained. The "Introduction" alone to the present Grammar shows what sort of scholar and writer Mr. ROY is; and, we apprehend that few persons can read it without being disagreeably struck with its tone of conceit and self-importance—qualities not the most likely to make a man useful in his day and generation.

But, though candour compels us to say thus much, we, at the same time, are far from wishing to do the slightest injustice to the author. His Grammar is well printed, on good paper, and with every advantage of the kind; it contains the usual elementary instruction necessary to beginners, and we should have no objection to see it tested; but, beyond this, we have not yet discovered any reason why it should be considered superior to the elementary works of SEIFAS, STUART, YATES, WILLIS, ARNOLD, &c., or the more full and better work of GESENIUS, translated by Prof. CONANT. Let Mr. ROY abate some of his pretensions, as set forth in his introduction, and we doubt not he may be of service to the world, even though he did send forth *the* "Hebrew and English Dictionary."

A Harmony of the Gospels in the Greek of the Received Text. By JAMES STRONG, A.M. New York: J. C. Riker, 12 mo.. pp. 370.

FROM a cursory examination of this volume, we are very favourably impressed with a conviction of its value to students and others. It is evidently a result of very close study of the gospels themselves and the best harmonizers and critics upon the New Testament. Here and there we noted points where we should differ from Mr. STRONG, but that would not lead us to think the less of his volume, since we are well aware that it is impossible to attain certainty on some subjects, and difference of opinion has always existed, and we doubt not, always will exist. The volume is well executed typographically, and we hope that it will meet with a ready sale. The chronological notes, at the end, are valuable, and exhibits the author's careful research.

A new edition of the Poetical Works of Bryant has been published by Messrs. Appleton in two volumes, rich in typography, and in the addition of several hitherto uncollected poems. It is in a style which was much wanted by purchasers.

At no season of the year do the poems of BRYANT come to our hearts with more of sympathetic feeling than the present. They have an autumn grace of a mild softened atmosphere and the gentle mournfulness of the fading time. His Indian legends, his tender reflections on death, his descriptions of scenery, so often taken from the season, harmonize with the period.

> The green blade of the ground
> Has risen, and herds have cropped it; the young twig
> Has spread its plaited tissues to the sun;
> Flowers of the garden and the waste have blown
> And withered; seeds have fallen upon the soil,
> From bursting cells, and in their graves await
> Their resurrection.

Here is a symbol from the air—

"EARTH'S CHILDREN CLEAVE TO EARTH."

> Earth's children cleave to earth—her frail
> Decaying children dread decay,
> For wreath of mist that leaves the vale,
> And lessens in the morning ray:
> Look, how, by mountain rivulet,
> It lingers as it upward creeps,
> And clings to fern and copsewood set
> Along the green and dewy steeps:
> Clings to the flowery kalmia, clings
> To precipices fringed with grass,
> Dark maples where the wood-thrush sings,
> And bowers of fragrant sassafras.
> Yet all in vain—it passes still
> From hold to hold; it cannot stay,
> And in the very beams that fill
> The world with glory, wastes away,
> Till parting from the mountain's brow,
> It vanishes from human eye.
> And that which sprung of earth is now
> A portion of the glorious sky.

The delicacy, truthfulness, and pure simplicity of language of these poems come to us with a finer consciousness as we peruse them again and again—in that softened light which time and experience bring to us.

LITTELL's *Living Age*, which contains from time to time specimens of all the best English periodicals of late has contained some valuable articles from the journals with which American readers are less familiar, of which we may particularize a curious article on "The Autobiography of the Insane" from the *Journal of Psychological Art*, and a biography of ERASMUS from the *Eclectic Review*.

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22–1y No. 21 Park Place, and 18 Murray street.

FALL AND WINTER FASHIONS OF HATS, CAPS, AND FANCY FURS.—J. DICKSON, of 316 Bowery, offers a handsome and varied stock of Hats, Caps, and Fancy White, Black, and Drab Beaver and Felt Hats for infants, boys, and misses, with a well selected stock of the various kinds of fancy Furs, in Capes, Victorines, Cuffs, Muffs, &c., all made up under our own supervision. Also, new styles of Beaver and Felt Bonnet in White, Black, and Drab, all offered at small advance. J. DICKSON,
oct7-3m 316 Bowery, one door south of Bleecker street.

FURS! FURS! FURS!—Ladies who wish to buy Fancy Furs at the manufacturers, should go to A. MOORE, 204 Atlantic Street, near Court Street, where you can select from the largest and most varied assortment of capes, victorines, muffs and cuffs ever offered in Brooklyn, such as Stone Martin, Mountain Martin, Fitch, Mink, Chilchilla, Squirrel, French Sable, Ermine, etc., for Ladies and Misses wear; also Gentlemens' Gloves and collars, all of which are well worthy of inspection, and at twenty-five per cent. cheaper than in New York. Mr. M. takes this opportunity of returning his sincere thanks for the favors hitherto received, and hopes that by strict attention to manufacturing furs to order, he will continue to merit their patronage. Call and see.
N. B—The highest market price given for Mink, Opposum, and Shipping Furs. Sep 2—3m

NEW FALL AND WINTER GOODS.—S. & M. E TOWLE & CO., 281 Grand street, having completed their stock of rich Fall and Winter Dry Goods, offer extraordinary inducements in all kinds of dress goods of their own importation; and have recently purchased at auction at least 33 per cent. less than the cost of importation.
FRENCH MERINOS, CASHMERES, LYONESE CLOTHS.
MAGNIFICENT BROCHE AND BROCADE SILKS.
RICH HARLEQUIN AND SATIN PLAID SILKS.
SATIN, OMBRE, AND SOLID STRIPED SILKS.
LYONS VELVET WARRANTED ALL SILK, BLACK AND COLORED.
LADIES' CLOTHS, OF NEW AND DESIRABLE SHADES.
BLACK AND COLORED CLOAK SATINS.
MOURNING DRESS GOODS, BOMBASINS, CANTON CLOTHS, ALPACAS, together with a complete assortment of mourning apparel.
S. & M. E. TOWLE & CO. invite attention to their stock of house-furnishing goods, replete in all kinds of Muslin Sheeting and Shirting, Linen Damasks, Napkins, Towelings, Barnsley sheeting, etc., Marseilles Quilts, Blankets, Welsh and American Flannels of all kinds.
COLUMBIAN HALL
has been recently enlarged to make room for the extensive assortment of Cloaks, Broche and Wollen Shawls, for which a separate salesroom has been opened.
Goods warranted as represented, one price, and sent to all parts of New York, Brooklyn, etc. S. & M. E. TOWLE & CO.,
oct14-3m-6 Columbian Hall, 281 Grand street.

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereems corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20–1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. * m11-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and made to order. je17–1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered. Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. HODGE's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3–1y

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.
N. B Every article made to order, at the shortest notice, and in a superior manner.
GENTS' FURNISHING GOODS je3–1y

WHITE, THE HATTER, **212** Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises. GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15–1y

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices;* an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
m11–1y JOSEPH CAHN, 58 Dey street, New York.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

HOSIERY AND UNDER-GARMENTS.—A. RANKIN & Co., No. 104 Bowery, Manufacturers and Importers of HOSIERY and UNDER GARMENTS of every description.
Importing and manufacturing largely, and having an experience of more than thirty years in the business, A. R. & Co. assure buyers that they can sell the
BEST GOODS AT VERY LOW RATES.
Silk, woolen, and cotton under-shirts and drawers, of every size and quality, made to order.
Remember the OLD STAND 104 BOWERY.
Established in 1823. Sep. 23-tf.

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c
☞ All orders punctually attended to. au12-1y

STAINED GLASS FOR CHURCHES, &c, manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19-1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

LOUTREL & SON, COAL-YARD, corner 1st Avenue and Sixth street, New York. Full weight guaranteed. Orders may be left at our Residences.
REFERENCES: Rt. Rev. Benjamin T. Onderdonk, D.D.; Rev. Dr. Berrian, rector of Trinity church; Rev. Benjamin Y. Higbee, D.D.; Rev Dr Spencer; Hon. Chas. King; Hon. Luther Bradish; Hon. Julian C Verplanck. LEWIS LOUTREL, 578 Broome street,
sep30-3m BENJ. B. LOUTREL, 63 West 21st street.

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. **523** Sixth Avenue, between 31st and 32d streets, N. Y.
N. B. Ornaments sent to all parts of the Union. jy1–6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oc18–6m 93 Maiden Lane

SCHOOLS.

THE POLYTECHNIC AND GYMNASTIC INSTITUTE, or the SIX SELECT CHURCH SCHOOLS, No. 48 Seventh avenue, cor. 14th street, will re-open Monday, Sept 4.

Eighty-eight pupils entered last session. We require one hundred and fifty to fill our six rooms. Every parent who visited us last session became a patron; so perfect are our plans and arrangements.

Churchmen of New York and vicinity are invited to call. sep2–3m

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19–6m

ST. TIMOTHY'S HALL, Catonsville, Baltimore county, Maryland.—The Eleventh annual session will commence on Monday October 2d, 1854. The number of pupils being limited, early application is requested. The course of study is complete in every department. Terms $250 per annum. For prospectus and other information, address postpaid, Rev. L. VAN BOKKELEN, Rector.

au12–3m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.	
Use of Instrument	$5 00	"
Painting in Oil	20 00	"
Water Colours	10 00	"
Drawing	5 50	"

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies,* from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French	$5 per quarter.
Music	$10 "

Mrs. MARSHALL is permitted to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20–6m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The winter term of this institution will commence on Monday, the sixth day of November next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms, &c., apply at No. 705 Broadway, or to the principal at Scarsdale. sep30-3m-$

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. Dyckman Vermilye, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, Its Domestic Character. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, Its Location. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

The Course of Study comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

Terms: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. Jonathan M. Wainwright,

Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854–1y

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 209 Henry street, near Atlantic street, Brooklyn, N. Y.

Madame Crucy will be ready for the reception of pupils on Monday the 4th of September. The teachers in the English and other departments are the best that can be procured, and no efforts are spared to render this institution as perfect in every respect as can be desired. The French department is under the particular care of one of the Misses Crucy, who has received a diploma in Paris, and who is besides well acquainted with the Spanish language.

The establishment is located in a healthy, and agreeable situation, and every necessary arrangement has been made to ensure the comfort of the pupils. au12–3m$

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from Nature, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

UNION HALL ACADEMY, Jamaica, L. I.—The Annual Exhibition (being the Sixty-Second Anniversary) will take place on Wednesday, October 11th, at 12 o'clock M.

The Winter Session will commence on the first Monday in November. JOHN N. BRINCKERHOFF, A.M., Principal. oct7-8t-$

FAMILY SCHOOL FOR BOYS, Prattsville, Greene county, New York. The Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., Visitor; the Rev D. G. WRIGHT, Rector; the Rev. C. B. Ellsworth, A.M., Associate Principal; Mons. Antonio Porto, Professor of Modern Languages and Drawing; Miss D. M. Booth, Teacher of Vocal and Instrumental Music

The Rector receives the Pupils into his own family, where they are subjected to parental discipline, enjoy the advantages of a home, and are faithfully taught. The number is limited to twenty-five.

The village of Prattsville is thirty-six miles from Catskill, through which it has daily communication with New York, by means of stages and steamboats, or railroad. For beauty of location—amid the wild scenery of the mountains—and purity of air, it is unsurpassed.

The year is divided into two sessions—the Summer commencing the first Wednesday of May; and the Winter, the first Wednesday of November. Vacations, the months of April and October.

The Principal will receive those boys who reside in New York or vicinity, at the Astor House, preceding the commencement of each session; and, at its close, accompany them from Prattsville to the City; free of charge.

Terms.—$250 per annum, payable semi-annually, always in advance; Modern Languages, each $15 per session; Music, Organ or Piano, $20; Drawing and Sketching from Nature, for which rare advantages are offered, $10 per quarter.

Each pupil furnishes his own towels, napkins, sheets, and pillowcases; also a silver fork and spoon. Every article should be *distinctly marked* with the owner's name.

The Principal has the honor to refer to the Rt. Rev. J. M. Wainwright, D.D., D.C.L., Provisional Bishop of New York; the Hon. Zadoc Pratt, 95 Fifth avenue, New York City; Wm. K. Strong, Esq, 50 and 52 Pine street, New York City; Moses Wanzer, Esq, 146 Broadway, New York City; J. N. Balestier, Esq., 11 Nassau street, New York City; the Hon. Malbone Watson, Catskill, N. Y.; Elisha Horton, Esq., White Plains, N Y.; S. E. Lyon, Esq., White Plains, N. Y.; Aaron Erickson, Esq., President of Union Bank, Rochester, N. Y.; G. H. Mumford, Esq., Rochester, N. Y. sep23–tf

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn, the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y.

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. sp 1- 1y

MOUNT VERNON BOARDING SCHOOL FOR BOYS, at Vernon, Oneida Co., N. Y.—The next term of this Institution will open on the 6th of November. Circulars can be obtained from Thomas Addis Emmet, Esq., No 45 William street, Rev. Dr. Hawks, Calvary church, Roe Lockwood & Son, 411 Broadway, and from the Principal, S S. Norton, A.M., No. 6 Boorman Place, 33d street, near 8th Avenue, where he may be personally consulted until November 2d. oct28–3t–$

LIFE AND FIRE INSURANCE.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854

Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	836,022 40
Balance			$1,895,114 12
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19	
Newark City six per cent. Bonds	1,500 0	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 0	
Troy " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount	816,568 66	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	755,484 03	
Loans on scrip	7,599 11	
Premiums, notes, and cash in course of transmission	9,761 90	1,774,005 46

Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$487,725 67		
Total amount of losses by death paid to date	965,933 45	1,463,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company †

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend,* being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson, Thomas B. Segur, John R. Weeks, Randall H. Greene,
Charles S. Macknet, Isaac H. Frothingham, Andrew S. Snelling, Joel W. Condit,
Lewis C. Grover, Henry McFarlan, Edward A. Strong, Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. California Risks are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Israel Minor, 214 Fulton st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. VanAuken, 186 Wash'n.
Ward A. Work. 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland, Wm. H. De Groot, James Morrison, Edw'd I. Jaques, Abr'm B. Miller, Edw'd V. Price, Wright Gillies, Stephen W. Smith, T. A. Howe, M. M. VanBeuren, George J. Byrd, William West, Alph. Underhill, Benj. W. Benson.
Wm. D. Andrews, Eben'r Collamore, James Litton, Thomas McElrath, James Coggeshall, Wm. H. Simonton, James N. Crow, Albert Journeay jr., Addington Reed, J. Edgar, Seely Brown, Thomas Keech, R. A. Tooker,
John H. Hallett, J. O. Fowler, Daniel Hodgman, Alex. C. Poillon, Wm. T. Dugan, Geo. W. Farnham, T. B. Coddington, J. G. Merritt, Chas. S. Francis, William Miles, J. S. Lounsbery, Wm. Westerfield, Thos. E. Cooper,

[f4-1y] William P. Lyon, Secretary.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden, William K. Lothrop, James E. Brown, John Newhouse, Isaac Fryer, Frederick Hadley, John G. Wellstood, Chas. C. Cunningham, William Laimbeer, Jr., Richard Schell, William K. Thorn, Alex. McKensie, Levi Onderdonk, Joseph H. Jennings,
Robert Smith, John L. Tonnele, Francis Blanchet, James W. Randell, Daniel B. Pierson, Robert Orr, Nathan Clark, Peter Poillion, Jr., Robert H. Goff, Abm M. Binninger, George H. Bell, Daniel T. Rogers, Elisha Brooks, Edward C. West, Robert Paton,
Orsamus Bushnell, James Black, George W. Kerr, Philip G. Weaver, Robert McClellan, William Voorhis, Adelmour W. King, Jas. Wotherspoon, Chas. H. Smith, D. Colden Ruggles, R C. Rathbone, J. W. Rumsey, John M. Mason, Moses M. Bradley,

Marcellus Eels, Sec'y. JAMES VAN NORDEN, President.
George B. Deane, Surveyor. my20–1y

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer, M. X. Harmony, Thomas E. Davis, John Garcia, T. James Glover, C. F. Lindsley,
E. H. Howell, Henry Morgan, Richard Lathers, William Callender, Frederic De Peyster, Peter Morris.
Arthur Leary, Dewitt Bloodgood, G. W. Coster, James Donaldson, S. P. Bell,

WM. CALLENDER, President.
T. James Glover, Counsel. [m18-1y] R. O. Glover, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt, Jackson S. Schultz, Frederick Fawcett, Stephen W. Gaines, Elisha L. Walton, Oliver H. Shepard, John K. Woolsey, Edgar T. Ryder, Isaac Walton, Henry G Reeve,
William P. Miller, Stephen Valentine, Joseph E. Bulkley, Joseph P. Wickham, Samuel W. Moore, Roland G. Mitchell, Robert M. Field, William Miles, Henry Rowland, Silas Davis,
William E. Bird, Jacob T. Merritt, Wm. Dennistoun, Edward Cromwell, Alfred L. Rowe, Theodore Banks, Nelson Sherwood, David Sands, Wm. Birdsall, Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

NEW YORK LIFE INSURANCE COMPANY,
106 Broadway

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary

C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill, Adam Norrie, Henry Eyre,
Robert L. Maitland, Benjamin B. Sherman,
Alexander T. Stewart, Henry L. Routh, John Auchincloss.

Edmund Hurry, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges, John J. Hicks, Minor H. Keith, John DeBevoise, Grahams Polley, Thomas C. Moore, Thomas M. Clark, Joseph Boughton, James S Bearns, Ralph Pomroy, Edwards W. Fiske, Phillip S. Crook, Francis B. Spinola, Jacob D. Fowler.
Barnet B. Boerum, George Barnes, Henry A. Kent, John L. Everett, Timothy B. Crawford, E. R. Livermore, Jacob B. Boerum, James Affleck, James Moore, John J. Crane, Geo. W. Prince, M. Kalbfleisch, W. E. Caldwell,
J. Schenck Suydam, William A. Cobb, J. V. Schoonmaker, Edward Neville, John Moore, Jared Sparks, James L. Morgan, Elisha B. Morrell, A. J. Allaire, Samuel C. Barnes, Jeremiah Johnson, Richard Raynor, Rollin Sandford.

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan

On the Mutual Principle, the profits are divided every six years Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

ap1-1y GEO. M. KNEVITT, Agent.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for Policies of Assurance.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

California, Australia, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese, John R. Suydam, Henry Beadel, Robert Schell, Henry S. Leverich, Joseph Foulke, F. A. Palmer, George W. Riggs, Joseph Britton, F. W Edmonds,
S. Cambreleng, John L. Buckley, George Clark, Benjamin Babcock, R. W. Howes, Samuel H. Foster, Nathan Starr, W. N. McIntire, N. H. Wolfe, John Slosson,
James S. Sandford, Curtis Judson, John W. Mersereau, Alex. Muir, Eugene Dutilh, John Gray, James F. Hall, John S. Harris, J. W. Kellogg, Albert Ward.

Wm. V Porter, Secretary. JACOB REEZE, President.
S. Cambreleng, Counsellor. R. G. H. Huntington, Actuary.
John T. Metcalfe, Consulting Physician.
Charles D. Smith, M.D., Edward Fields, M.D., } Medical Examiners.
oct7–6m

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: Thomas P. Cummings, 121 William street.
1st Vice President: Edwin B. Stimson, M. D., 33 West 23d-street.
2d " " Richard Kipling, 32 Maiden Lane.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Theo. R. McIlwaine, 194 Broadway.
Financial Secretary: A. W. Hoffman, 102 Chambers street.
Treasurer: Charles P. Burdett, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel E. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application may be obtained of any of its Officers or members. mar5–tf

PIANOS AND MUSIC.

NEW MUSIC.—COOK & BROTHER have just published the following:

My Own Fireside Beautiful song, with chorus and libitum, by Julius Metz. 25c.

Love Illumes the Darkest Night. By the popular composer, Thos. Baker. 25c.

Farewell! farewell! all thy sorrows now are o'er. Song or Quartette by J. M. Pelton. Easy and effective. 25c.

Grapeshot Polka Redowa, by Sanderson. Dedicated to Major W. M. B Hartley. Popular, easy style. 25c.

La Verta (Valse sentimentale). Metz, Classical style. 38c.

Harebell Waltz, by Timothy Trill. Brilliant, with appropriate Vignette. Colored, 38c. Plain, 25c.

Bridal Gift Polka. T. J. Cook. Splendid vignette. 50c.

On hand, a fine assortment of Haines Bros. & Cumming's brilliant-toned Piano Fortes, at prices that defy competition. All the new Music of the day, Melodeons, Guitars, &c. COOK & BRO.

aug5-6m 843 Broadway.

PIANOS.—T. Gilbert & Co's Premium Pianos, with or without the Æolian. No article of American manufacture has received such universal commendation from the press throughout the civilized world as these celebrated Pianos. Gilbert's Boudoir Pianos. Horace Waters' Pianos, for power, purity and richness of tone, and elasticity of touch, they challenge comparison with those of any other make. Hallett & Cumston's Pianos, of the old firm of Hallett & Co Jacob Chickering's Pianos. All of the above celebrated Pianos can be found only at the great Music Establishment of Horace Waters, No. 333 Broadway.

Melodeons.

S. D. & H. W. Smith's celebrated Melodeons. The wonderful perfection to which Messrs. Smith have brought their well known Melodeons, places them far in advance of those of all other makers, in every desirable quality of tone and finish. Being tuned in the equal temperament, the same as the Organ and Piano, they are a delightful instrument to perform upon, and are the only ones so tuned. Prices from $60 to $150. Melodeons of all other styles and prices. Second-hand Pianos at great bargains; prices from $40 to $175. Every instrument warranted.

Music.

The largest and best selected catalogue of sheet music and musical productions, both European and American, in the United States.

Music sent by mail post paid.

aug26–3m HORACE WATERS, 333 Broadway.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23–1y 505 Broadway, adjoining St. Nicholas Hotel. N. Y.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a Michrocordion Piano, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. Warerooms at the Manufactory, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6⅔, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.

my20–1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6⅔, and 7 octaves, in plain and carved cases, always in store. We wish to cal attention to our 'GRAND DIAGONAL" Piano, with new Grand Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,

my13–1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** Broome street, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24–1y LIGHT, NEWTON & BRADBURYS.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.

Warerooms, No. 83 Spring street, two doors East of Broadway.

☞ Pianos on hire and exchanged. ja28–1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of New Music: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18-1y BERRY & GORDON, 297 Broadway, New York.

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No 385 Broadway, New York.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.

No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.

No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.

No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.

No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.

No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

mar4–1y HENRY ERBEN, 172 Centre street, N. Y.

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.,* made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the First Premium at the World's Fair, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,

West Troy, Albany Co., N. Y.

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (the first complete Chime ever made in this country) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a gold medal at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a full chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular]

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.

G. H. Swords & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth. 25 cents per box.

Tonic wash for discussed and bleeding gums. 25 cents per bottle.

Reference to several thousand people in New York and vicinity.

sep30–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, 489 Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. Babcock would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N Y.

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.

GARBANATI, Artist, 435 Broadway,
oct21-1y corner of Howard street.

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoisseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "Thompson" upon them, and those made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oc7–1y J. W. THOMPSON,

Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30–1y

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.

☞ Entire satisfaction guaranteed, au19–6m

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square —To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes.

Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

Cameo-Daguerreotypes taken only by Chas. H. Williamson, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30–1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9–1y

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1–1y] LUCIUS HART.

NEW LOCATION—Fitzsimmons' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30–1y **483** Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

IRON FURNITURE DEPOT—IRON BEDSTEADS AND IRON FURNITURE of all descriptions.—Spring Mattrasses and elastic Paaliasters, which are acknowledged to be the best and cheapest Beds for health, economy, comfort and neatness. They retain their elasticity—do not get hard and uncomfortable like other Beds or Mattrasses. A large assortment of every variety of Bedding at *cheapest* rates constantly on hand.

N. B.—All orders promptly furnished and sent to any part of the city or country. Warerooms, 553 Broadway. oct7-3m

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23–6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a general assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, Refrigerators, Stoves, Kitchen Ranges and Portable Heaters for dwellings, Churches, &c. Also a variety of fancy goods

R. E. PETERSON, W. T. PETERSON } 144 Bowery, N. Y.
mar18-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York. sep30–1y

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

mar 5–1y No. 120 Bleecker street corner Wooster street

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

IVES HILL,
sep30-1y G. F. BAILEY.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.

ap15–1y GEO. E. MENDUM, 18 Wall street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20–1y

PAPER HANGINGS. WHOLESALE AND RETAIL. **257** Broadway.

Removal!

THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye." 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO, has opened a new depot at 257 Broadway, directly opposite the City Hall.

We are now opening an entire new stock of *French and American Paper Hangings,* fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.

New designs for Parlors, &c., by every steamer, from our agent in Paris.

Artistic workmen attend to the Retail Department.

THOMAS FAYE & CO, Importers and Manufacturers,
jy8–6m † 257 Broadway, directly opposite the City Hall.

TEA, TEA, TEA.—67 Catharine street, opposite Oak, and 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27–1y] JOHN WATSON, Proprietor.

NOTICES.

The Eleventh Annual Meeting of the Association for Improving the Condition of the Poor will be held in the Chapel of the University, Washington-square, on Monday evening, the 13th instant, at half-past seven o'clock:

On this occasion the Board will present their Annual Report, and the Officers, Elective Members, and Advisory Committee chosen for the ensuing year. The Rev. HENRY W. BELLOWS, and the Rev. THEODORE L. CUYLER are expected to address the meeting. The Members of the Association and the public generally are invited to attend.

No collection will be taken.

By order of the Board,
R. M. HARTLEY, Secretary.

Episcopal Mission Church for the Poor.—Perhaps so large a number (6 to 8000) of industrious poor Americans and English, cannot be found in any suburb of New York as that in the back part of Williamsburgh, who are living so remote from all places of public worship, and whose children are growing up so destitute of religious instruction. During the past eighteen months, I have been laboring among these neglected thousands; but having no place for service and Sunday school but a dwelling-house, our usefulness has been painfully limited.

The effort for raising the means to erect a Church for their accommodation is strongly recommended by the principal clergymen of New York and Brooklyn. We propose to erect a plain plank Church, large enough to seat 500, and we are now laboring hard to gather the means. To save expense, the Rector is also superintending the work which is now going forward. Dear brethren, could we be furnished with the means, we would soon show you the cheapest and pleasantest Church of the size which has ever been erected in or near this city. And better still, we will, by GOD's blessing, show you that Church well filled with a congregation of poor, but sincere worshippers.

Your aid will cheer the heart of one who is laboring for souls under peculiarly discouraging circumstances, but whose faith in the accomplishment of this good work is strong. To the poor the Gospel must be preached, and we who read this are the honored instruments, in God's hands, of taking or sending it to them.

Subscriptions may be left with Messrs. Stanford and Swords, 63 Broadway, N Y.; or, sent by mail to the subscriber, Williamsburgh, L.I.

Nov. 4-3t ALVAH GUION, Rector and Missionary.

The New Sailors' Home of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Committee appointed by the Board of Managers of the above Society to solicit funds for the New Sailors' Home, acknowledge the receipt of the following:—

T H Messenger	$250	W B Levy	$5
R B Minturn	500	Jas J Aspinwall	25
James Warren	800	M Morgan	25
E Kampe	100	E S Earle	5
Jno Caswell	100	J W Earle	5
Cyrus Curtis	100	Ferris Tripp	10
J B Herrick	100	Hoyt	4
L M Hoffman	100	Hiram Ketcham	5
R B Sherman	100	Mrs. Barfe	20
E H Tompkins	25	Holt	20
Charles Douglas	50	C W Van Ness	10
G Willard	50	W M Betts	10
H W Ogden	100	R D Van Waganen	50
F W Welchman	50	W O Hoffman	150
F F Randolph	25	Stewart Brown	200
S W Goodridge, Jr.	25	S Nicholson	100
E B Sutton	25	J D Wolfe	200
S B Caldwell	10	S T Nicoll	100
E R Goodridge	5	W Cotheal	25
Richd Kipling	50	James Brown	200
N T Rochester	25	James M Brown	200
N Starr	25	A Norrie	100
R Lawrence	50	E K Collins	100
Saml Rosevelt	25	W C Rhinelander	250
John Davenport	25	Thos P Cummings	500
H H Elliot	250	Gillespie, Dean, & Co	25
J Tuckerman	100	F G Foster	300
T B Coddington	100	Moses Taylor	100
J N Abeel & Co	100	Chas Tracy	50
Weeks & Douglas	100	Winterhoff, Piper, & Co	25
Saml Hopkins	130	A B Sands	100
W L King	50	Aymar & Co	100
Oelrichs & Co	50	Edwd Haight	100
Jee, Carmer & Co	50	D H Arnold	100
Charles Ely	1000	Geo Merritt	100
Wm Kimble	50	A G Stout	100
Chas Congrove & Son	50	Cash	10
Theo Crane	50	John Wight	100
W K Lathrope	25	S S Minton	50
Holdard & Co	25	Jno Nicholson	50
Edgar Sprague	25	L De Coppet	25
Whitney & Morris	25	George Griswold	25
E F Sanderson	25	Mrs H B Pierrepont	25
W H Newman	25	C P Burdett	25
D Doros	25	Jas W Underhill	500
W B Palmer	20	F M Ray	100
J L Bulkley	20	Archd Russell	100
E Ludlow	20	Henry E Pierrepont	100
P G Arcularius	20		
A Churchman	10	Total	$8989

In addition, they have pledges amounting to $3000, provided $16,000 is subscribed. The whole outlay, including furniture for the Home, will be $20,000. We still need $8000 to pay the cost of this work, which experiment has shown to be of great importance, in our efforts to improve the character and condition of seamen. We look to the friends of the sailor, with confidence, to make up this amount without delay, and thus save the Society from embarrassment. We are all interested in this improvement of the seaman—in having him feel that he is regarded as a man, and that his position involves great responsibility. Our lives, the lives of our families, and our property, are largely intrusted to him; and hence, amid dangers, perils, and death, so constantly met with on the sea, it is of the first importance that those who man our ships should be men sensible of their responsibility, and unshrinking in their duty. If the sailor become a God-fearing man, he is most likely to become a willing subject of the laws and discipline of the ship—ready to do his duty, alike in storm and disaster as in sunshine and in calm. The object of this Home is to throw around him the hallowing influences of religion when he is on shore—to afford him a refuge from the many haunts of vice which ensnare, degrade, and ruin him, and to make his stay comfortable and profitable to himself.

The Merchant Marine have a large interest in such a work as this, and we therefore appeal to those who are engaged in business which depends immediately upon the labour of seamen. We appeal to all who are concerned in saving the souls of their fellow-men, to come forward and contribute of their abundance, or otherwise, towards the amount required, until the New Sailors' Home be paid for. We make this appeal in faith, and in humble reliance upon Almighty GOD to bless it. And we do not believe that in such a city as New York, built up, as it has been, through commerce, that $8000 will be long wanting for such an object as this.

Contributions may be sent to the Treasurer, E. M. DUNCAN, 114 Wall street, or to either of the Committee,

J. W. UNDERHILL, 58 Wall street.
CHARLES ELY, 104 Broadway.
JAMES WARREN, 54 Front street.
SAMUEL HOPKINS, 24 Broadway.
T. P. CUMMINGS, 121 William st.

N.B.—The Board of Managers cordially invite all those who feel an interest in their mission to visit, at their convenience, their New Sailors' Home, in Franklin square, which was opened on the first of October.

New York, November 2nd, 1854.

ADVERTISEMENTS.

NEW YORK HARMONIC SOCIETY will perform HAYDN'S GRAND CANTATA OF THE SEASONS, on TUESDAY Evening, Nov. 14th, 1854, at the Church of the Divine Unity, No. 548 Broadway, near Prince street. The Chorus and Orchestra comprise

300 PERFORMERS.

The Solos sustained by the following eminent Artists:

MISS MARIA S. BRAINARD,
MRS. GEORGIANA R STUART,
MR. J. A. JOHNSON,
MRS. J. W. ALDEN,
MR. CAMOURZ.
MR. GEO. F. BRISTOW, CONDUCTOR.

Tickets, 50 cents. May be obtained at the principal Music Stores, and at the door on evening of Concert. Doors open at 6½, commence 7½ o'clock.

MR. LORD'S LECTURES IN THE CHAPEL OF THE UNIVERSITY.

REV. JOHN LORD: *Sir*,—We, the undersigned, understanding that you prepared, while in Paris, more Historical Lectures than are advertised by the Mercantile Library Association, and remembering the impression you formerly made by your courses of Historical Lectures, would, for the sake of those who are unable to hear you in Astor Place, extend you an invitation to give another course in the Chapel of the New York University, as soon as it would be convenient to you.

New York, Oct. 7, 1854.

ISAAC FERRIS,
M. S HUTTON,
GEORGE POTTS,
HOWARD CROSBY,
WILLIAM ADAMS,
FRANCIS L. HAWKS,
STEPHEN H. TYNG,
H. B. SMITH,
J. P. THOMPSON,
GEORGE B. CHEEVER,
HORACE WEBSTER,
CHARLES KING.

Mr. LORD, in accordance with the above invitation from the friends and guardians of Literature, will deliver, before the New York City Literary Union, a course of Six Lectures on the

RISE AND FALL OF ABSOLUTISM IN FRANCE,
in the Chapel of the New York University.

☞ The Lectures will commence on FRIDAY, Nov. 10, at Eight o'clock P.M., and be continued on successive TUESDAYS and FRIDAYS, at the same place and hour.

Three of these Lectures, given to the Mercantile Library, on the Bourbons, will be repeated in this course.

SUBJECTS:

Lect. I.—Cardinal de Richelieu, and the Foundation of Absolutism in France.
Lect. II.—Louis XIV. and the Grandeur of the Monarchy.
Lect. III.—The Wars of Europe against Louis XIV. to preserve the Balance of Power.
Lect. IV.—Bossuet, and the French Church in the 17th Century.
Lect. V.—Louis XV. and the Causes of the French Revolution.
Lect. VI.—The Developments and Results of the French Revolution.

Tickets for the Course, $2; Members and Schools, $1 50. Single evening, 50 cents. To be had of Mr. Crowen, Bookstore, cor. Broadway and 4th st.; Mr. O'Shea, Bookstore, 737 Broadway; Mr. Dodd, Brick Church Chapel; and at the door.

$5.—A GOOD HAND-WRITING POSITIVELY GUARANTEED FOR $5.—Clergymen, Citizens, and Ladies will find it to their interest to make early application to Mr. G. H. BRISTOW, at the private Building, 337 Broadway, immediately opposite Sperry's "Night Clock." Families and Clergymen attended at their homes. Miss R. BRISTOW will receive pupils; also, an Italian and French Master. *No charge made for samples* of Visiting and Address Cards. Instruction given in Church Text, &c. Reference to Rector of "Holy Innocents," and Stanford and Swords. Call soon.
oct27-3m.

GWYNNE'S PATENT REACTION PUMP, and GWYNNE'S PUMPING ENGINE, peculiarly adapted for the use of Steamers, Vessels, Manufactories, Paper Mills, Tanneries, Distilleries, and Railroad Stations, Drainage, Irrigation, Coffer Dams, Mines, Quarries, Dry Docks, Fire Engines, and, in point of fact, for every purpose which requires a Pump possessing advantages, as has been clearly ascertained, over every other now in use. These Pumps, according to size, are capable of raising from Fifty to Five Hundred barrels of water per minute; and combine simplicity, cheapness, durability, freedom from liability to get out of order, a return for the power employed nearly equal to the theoretical formula; and on account of the absence of valves and boxes, permits the passage of foreign matters mixed with the water, without injury to the Pump. As an evidence that we can peform what we undertake to accomplish, we have permission to refer to many scientific and practical gentlemen, amongst whom, will be found Peter Cooper, Esq., New York; Mark Healy, Esq., Boston; James Horner, Esq., New York; John G. Stevens, Esq., Rest. Engineer, Raritan and Delaware Canal; Messrs. J. S. Bunce & Co., Mechanical Engineers, New York.

Pamphlets containing full particulars will be furnished, on application at the office of

MESSRS. GWYNNE & CO.,
oct28-3m. 13 Greenwich street, New York.

POPULAR LECTURES at Stuyvesant Institute.
THE CITIZENS OF NEW YORK TO DR. BANNING.

DR. E. P. BANNING: *Dear Sir*,—We have formed a high appreciation of your long-continued efforts in the important art of Mechanical Surgery, in the demonstration of the proper principles of Physical Education, and particularly of your skill and success in your consideration of the method of an easy and adequate use and improvement of the human voice for public speaking. We are convinced that many of our citizens would be interested and improved by some lectures upon these subjects, such as you might prepare and deliver. We are therefore induced to propose to you the delivery of such selected lectures on these topics in this city, at such time and place as shall be best adapted to your own engagements and convenience.

In the hope that you may be able to comply with our request, we are, respectfully, your friends and servants,

STEPHEN H. TYNG,
THO. E. BOND, M D.
J. MCELROY,
E. R. BELCHES, M.D.
HORACE GREELEY,
HORACE WEBSTER.

New York, October 6, 1854

THE LADIES OF NEW YORK TO DR. BANNING.

New York, October 24th, 1854.

The undersigned ladies have become acquainted with the eminent usefulness of your lectures to our sex, on the physical training of children and youth, with a reference to strength, longevity, and a symmetrical and graceful bearing of their bodies; the mere physical and mechanical causes of the prevalent weakness, deformity, and inequality of the spine and shoulders of children and young ladies; and also, of the proverbial and premature weakness and debility of wives and mothers generally; and desire to extend to our sex a much more general knowledge of your views on these subjects, and also of your new and scientific system of artificial supports and braces, which have proved so happy in the correction of bad physical habits, and the cure of physical weaknesses and deformity.

We therefore desire that you will repeat these lectures before the ladies of this city, under such arrangement as will best suit your own views and convenience.

In the hope that you will comply, we assure you of our hearty co-operation, under the belief that much good may result therefrom to suffering humanity.

Signed by THE LADIES.

The public are informed that Dr. BANNING will comply with the above requests for lectures, and that arrangements have been made with him for FREE admission to all, in order to the more general benefit of the popular scientific instruction to be imparted by these lectures.

Lectures to be given at Stuyvesant Institute on the Afternoon and Evening of Monday, Tuesday, Wednesday, Thursday, and Friday, the 14th, 15th, 16th, 17th, and 18th inst. Lectures to the ladies exclusively, commencing at 3¼ o'clock; and those to ladies and gentlemen promiscuously are to commence at 7½ o'clock.

Your family and friends are particularly invited to attend. 1t.

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'ORSAY'S WATERPROOF FRESCO. *Important to Builders.* Decoration of Churches, Halls, &c.

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have some thing durable Builders and Committees about building or repairing churches, will find this article to their advantage.

The following is one among a great number of certificates

"Williamsburg, Feb. 8, 1854.

"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.

F. V. MORRELL, 12 Grand street, cor. North First.
J. S. BURR, 129 South Ninth street.
WILLIAM FERRIS, 373 Grand street.
SAMUEL GROVES, 12 South Ninth street.

"I concur in the above.—ELBERT S. PORTER, Pastor of the church."

All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.

The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar5-tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture.
sep16-6m

WANTS.

BOARD IN BROOKLYN.—A small private family, residing in a desirable locality in South Brooklyn, convenient to cars, stages, and ferries, will accommodate two or three gentlemen with furnished rooms, with or without partial board, on moderate terms. Episcopalians preferred. Best references required.

Apply at 243 Court street, near Union-street, South Brooklyn.
nov 11-tf

A FEMALE TEACHER wishes to engage in the English instruction of a family of Children under 12 years of age, either in the city or country; or is willing to commence a School in some Village where there is a prospect of 10 or 12 pupils. Address Episcopalian, office of *The Churchman*, with real name, and where an interview can be had. 1t.

WANTED by a young lady, who has a good Soprano voice and knowledge of Light Singing, a situation in a Church Choir; or would undertake the duties of organist. A few pupils instructed at their own residences in the Pianoforte and Singing, on the most approved system. Terms moderate. The most satisfactory testimonials can be produced.

Please address, A. L., 108 East 16th street. Nov. 4 2t $.

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

WANTED, at the office, No. 13 Eighth Avenue, Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4-1y

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston, Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR. CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3-6m

EGYPTIAN MUSEUM, No. 659 Broadway, New York. "THE GREATEST ATTRACTION IN THE CITY."

The objects in this Museum, numbering upwards of 1,000, were almost all taken from the tombs and ruined cities of Egypt, in the presence and under the supervision of Dr. Abbot; and it is to the copious illustrations of the domestic, political and religious economy of the Ancient Egyptians which they afford, as well as to their singularly perfect and minute state of preservation, that they owe the extraordinary interest they have excited, and the universally expressed desire to retain them in America.

The European reputation of Dr. Abbott's Collection, and the profound theories that have been drawn from it by Oriental Scholars, are well known, and the works of the following authors may be referred to for opinions of its value and importance to the history of the Age of the Ptolemies and the Pharaohs, viz.: the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, Prof J. V. C. Smith, Sir Gardner Wilkinson, Bayle St. John, Esq., Stewart Poole, Esq., M. Prisse, in the Revue Archæologique, M. Ampere, &c.

Open day and evening. Admission, twenty-five cents.

⁂ Schools, (both private and public,) family and juvenile parties, admitted on reduced terms. sep16-3m

GENIN'S LEADING STYLE for the present Fall and Winter is a brilliant realization of the happiest design that has ever been sent into his workshop to be embodied in a gentleman's hat. He invites attention to its chaste proportions, its beautiful material, and its peerless shape. Mark the details, the fitting up, as it may be called, of the naked fabric. Everything is in keeping; all is pure and classical. Much time and great expense has been devoted to the perfecton of this model Hat, yet the price remains at the old mark—*Four Dollars.* GENIN, 214 Broadway,
oct14-2m opposite St. Paul's church

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.

TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,	Toilet and Jewel cases,
Card, Odor, and Cigar cases,	Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks,	Chess, Dominoes, Checkers,
Paper and Pen knives,	Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap,	Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,	Kitchens, Rooms, Tools,
Buildings, Animals, Railways,	Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces,	Garden and House Utensils,
Magic-Lanterns, Tops, &c.	Wooly Dogs, Magnetic Fish, &c.

Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,	Paul and Virginia, Ruth,
Magic Ring, Conundrums,	Bible History, Poor Richard,
London cries, Regetta, &c., &c.	Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind,	National Costumes, &c., &c., &c

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"

f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

GREAT BARGAINS! CARPETING 25 per cent. less than Spring prices.—Elegant Velvet and Tapestry Carpeting, from the recent large auction sales, now selling for less than the cost of importation.

New styles Velvet,	10s. to 14s. per yard.
" " Tapestry,	8s. to 11s. per yard.
" " Brussels,	8s. to 10s. per yard.
" " 3 Ply,	8s. to 10s. per yard.
" " Superfine,	5s. to 7s. per yard.
" " Ingrain,	2s. to 4s. per yard.

Also a large stock of new patterns Oil Cloths, and all other Goods pertaining to the trade, equally low. SMITH & LOUNSBERRY,
oct14-2m 456 Broadway, near Grand, Cheap Side.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constan personal superintendence of the details of his business. ap8-1y

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c.*, &c.

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N Y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

JOHN RAY, AUCTIONEER, Store 439 Grand street. Particular attention paid to Commission business, and prompt returns made.
sep30-6m

HECKERS' FARINA, Prepared expressly for families, a delicate and appropriate food for all Seasons, and one of the most economical, nutritious, and wholesome preparations ever brought to the table, eminently combining the gratification of the palate, with ample and healthful sustenance of the body.

Strictly speaking, Heckers' Farina is neither stringent nor laxative, but restorative; strengthening the digestive, and absorbent system. In disordered bowels, Diarrhea, Dysentery, and even in cases of Cholera, when food is deemed admissible by the Physician, Heckers' Farina cannot fail to be salutary, and wherever known, is extensively used in Hospitals and private practice. The preservation of health, or the prevention of sickness, is at least as important as the curing of disease. People in health should therefore use Heckers' Farina freely as common food, to preserve the inestimable blessing. For sale by Grocers & Druggists generally, Wholesale by the manufacturer, HECKER & BROTHER at the Croton Mills, 201 Cherry st. New York
aug19-3m

PUBLICATIONS.

Should be in every Family, Library, and School.—THE FRANKLIN GLOBES.—We solicit the attention of the Trade to the Franklin Globes, manufactured by us. We claim for them the superiority over other Globes for the following reasons:

They are made by an entirely new and improved process.
They are much stronger than other globes.
They are warranted against cracking.
They give the latest changes and divisions.
They are sold at lower prices than other globes.

They are put up in attractive and ornamental metallic bronze frames, (far superior in taste and durability to the old style of wood frames,) and are packed in neat cases, suitable to preserve them in the school room.

A descriptive Catalogue, with styles and prices, will be seen on application to the manufacturers.

MERRIAM, MOORE, & Co.,
Globe Manufacturers, Troy, N.Y

For sale by D. Appleton & Co., and A. S. Barnes & C., New York.
oct. 28-1y-e3w-3.

FOR THE HOLY DAYS!—AN AMUSING AND INSTRUCTIVE GIFT FOR THE YOUNG PEOPLE.—Do you want a "Geography without a Master?" then buy a Dissected Map, which will keep the boys and girls as quiet as mice, and at the same time teach them the locality and boundaries of the different states of their own country.

Our series now comprises a map of the United States, the Eastern, Middle, Southern and Western States, each $1 50
A map of New York, price 1 00
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Sold by all Booksellers, and by

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oct 28-1y-e3w-2.

RARE AND VALUABLE THEOLOGICAL BOOKS for SALE by STANFORD & SWORDS, 637 Broadway.

Discourses by Saml. Brown on Natural and Revealed Religion, the Parables, &c. 4 vols.
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Gerdlestone's Commentary on the New Testament; consisting of Short Lectures for the use of Families. 2 vols.
Short Comments on every Chapter of the Bible. Published by the London Religious Tract Society.

ELEGANT VOLUMES, by the late Bishop WAINWRIGHT. D. APPLETON & CO., 346 and 348 Broadway, have only a few copies remaining of

THE LAND OF BONDAGE!
ITS ANCIENT MONUMENTS AND PRESENT CONDITION.

Being the Journal of a Tour in Egypt. By JONATHAN M. WAINWRIGHT, D.D., late Bishop of New York. Illustrated with Twenty-eight Steel Engravings and Maps. One vol. imperial 8vo. cloth $3. Morocco extra, $6.

The admirers of the late Bishop should not fail to embrace the opportunity of procuring copies of this beautiful work, of which only a small edition remains. It is a work replete with interest to every true Christian, embracing descriptions of a country which should ever be in our remembrance.

Now ready.
A new edition of the magnificently Illustrated work, entitled
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